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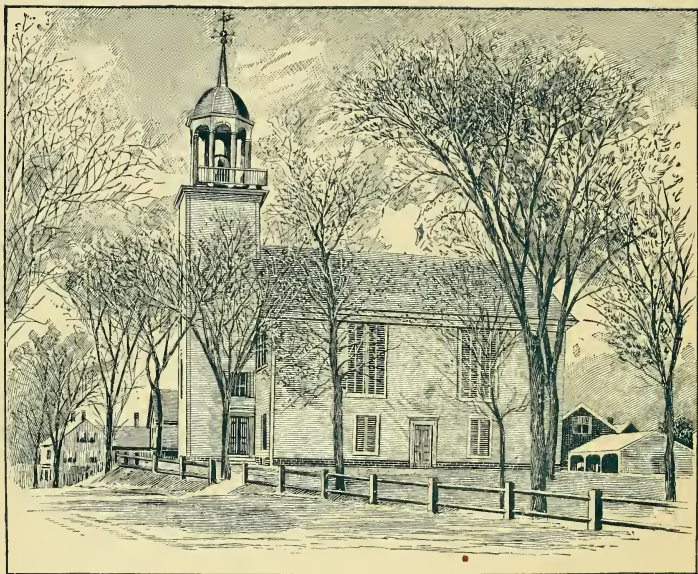
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PAWTUCKET CHURCH.—ERECTED 1794.

HISTORY

OF

Hawtucket Church and Society

WITH REMINISCENCES OF

Pastors and Founders, Sketches of Congregational Churches in Lowell,

AND A

BRIEF OUTLINE OF CONGREGATIONALISM.

BY A. C. VARNUM,

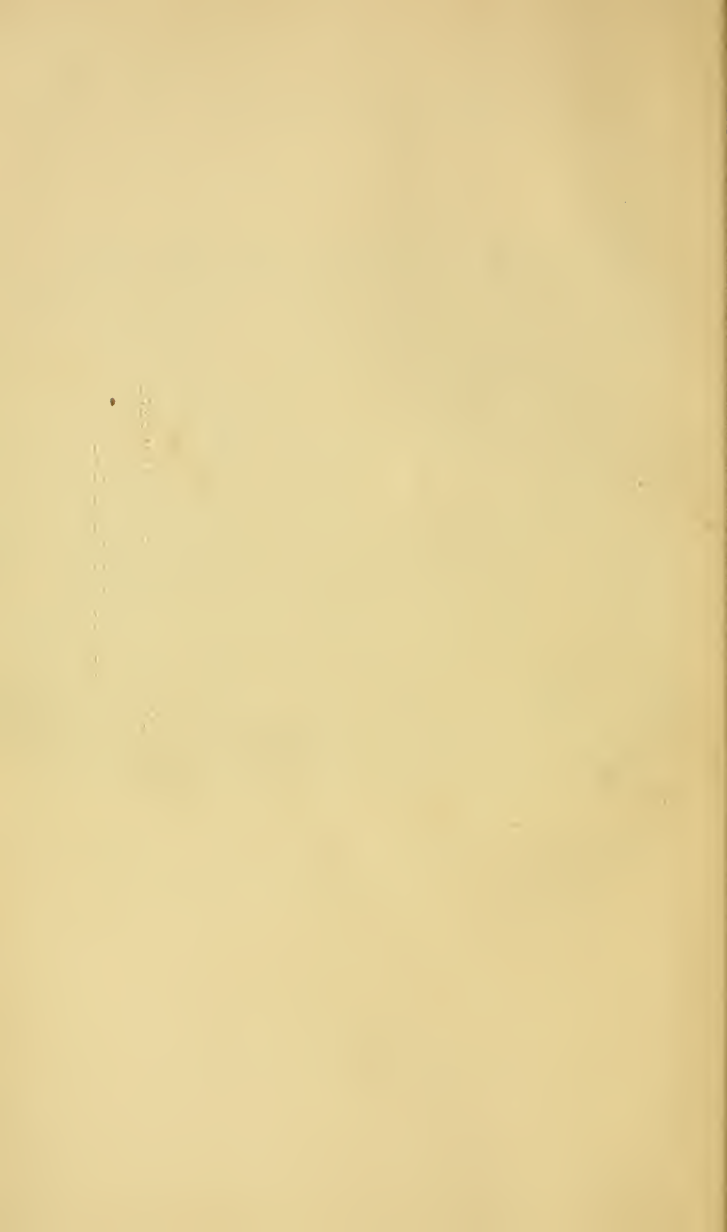
AUTHOR OF PAPERS ENTITLED

"SHAYS' REBELLION," "BURGOYNE'S SURRENDER," "THE OLD GARRISON HOUSE,"
"LIFE OF GENERAL JAMES M. VARNUM," "LIFE OF COLONEL LOUIS ANSART,"
"THE COBURN FAMILY," "YOUNG MEN'S LYCEUM," "TEMPERANCE IN
MASSACHUSETTS," "ORDINATIONS, HUSKINGS AND RAISINGS," "OLD
MIDDLESEX CANAL," "NAVIGATION ON THE MERRIMACK," ETC.

LOWELL, MASS. :

MORNING MAIL PRINT, 18 JACKSON STREET.

1888.



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PRELIMINARIES.

LOWELL, June 4, 1887.

At a meeting of the Pawtucket Society, holden this day, the warrant having been read, Dr. John J. Colton was elected moderator.

The first article to be acted upon by the Society was as follows, viz :

ARTICLE I—To see if the Society will vote in favor of having a history of the Pawtucket Church and Society written, or act in any way relative thereto.

After remarks and inquiries made by several members of the Society, the following preamble and resolutions, presented by Dr. Colton, were unanimously adopted.

PREAMBLE AND RESOLUTIONS.

WHEREAS, The Pawtucket Church and Society were organized many years ago—at a time to which the memory of man runneth not back—and tradition informs us that there are many interesting events in connection with its history, and many pleasant and valuable reminiscences which it would be well to preserve in some tangible form, therefore,

Resolved, That an invitation be extended to A. C. Varnum, Esq., to gather such historical facts as may be found, and write a history of this Church and Society for publication, at his earliest convenience.

Resolved, That a committee of six persons be appointed to confer with

Board of - #12350

Mr. Varnum and extend to him the invitation embraced in these resolutions; and, if favorably received, to aid and co-operate with him in the publication of the work when it is satisfactorily completed; and that full power and authority be conferred upon this committee to do and perform whatever may be necessary for the accomplishment of the purposes herein contained.

Resolved, That the Clerk of this Society be requested to record these resolutions in the records of this Society, for reference.

The Society then elected Dr. John J. Colton, Rev. Charles H. Willcox, Samuel B. Simonds, Thomas Varnum, Henry L. Newhall and Joseph M. Wilson a committee for the above-named purposes.

ORFORD R. BLOOD,

Clerk Pawtucket Society.

CORRESPONDENCE.

The following correspondence subsequently transpired.

TO A. C. VARNUM, ESQ.:

Dear Sir — The undersigned were appointed a committee by the Pawtucket Society, at a meeting regularly called and holden on June 4, 1887, and we herewith communicate to you the action of that meeting in regard to obtaining a written history of said Society. The enclosed resolutions, which were unanimously adopted, and which we were instructed to present for your consideration, are well calculated to express the sentiments of those who were present when they were adopted.

We take pleasure, therefore, in compliance with the duty entrusted to us, in extending to you an invitation to write a history of this Church and Society for publication. We also take this opportunity to express our personal interest and approval of the project contemplated, and hope it may be favorably received and entertained by you. The task to which you are invited will undoubtedly be a laborious one; but we trust that

your appreciation of its importance and the pleasure it may confer upon all who take an interest in the preservation of important historical events, will induce you to undertake it.

We have the honor of subscribing ourselves

Your obedient servants,

JOHN J. COLTON,
CHARLES H. WILLCOX,
SAMUEL B. SIMONDS,
THOMAS VARNUM,
HENRY L. NEWHALL,
JOSEPH M. WILSON,

LOWELL, June 6, 1887.

Committee.

TO JOHN J. COLTON AND OTHERS, COMMITTEE OF THE PAWTUCKET
SOCIETY :

Gentlemen — Your communication, with copy of resolutions adopted by the Pawtucket Society, is received. The interest which you express in the subject mentioned is reciprocated, and the confidence manifested in myself by the Society is appreciated. I am aware that the undertaking involves considerable research and labor, as it is understood that the records of this ancient organization are meager and incomplete. Trusting in your generous co-operation, however, I will undertake that part of the duty required of me, and hope by the exercise of much patience and proper diligence, we may succeed in meeting the just and reasonable expectations of all charitable friends.

Very respectfully your obedient servant,

A. C. VARNUM.

LOWELL, June 10, 1887.

EARLIEST HISTORY.

A people which takes no pride in the noble achievements of remote ancestors, will never achieve anything worthy to be remembered with pride by remote descendants.
—*Macaulay*.

History, to be instructive, must not only relate events, but state the causes which produced them. Our stock of wisdom is not materially increased by being told that an event transpired, but when we are made acquainted with the causes which brought it about, we have acquired valuable information; and from this knowledge of the past, we can reason with tolerable certainty to the future.—*Charles Hudson*.

As a separate, distinct and organized body, under an act of incorporation, the Pawtucket Church began a little less than a hundred years ago; but its real history goes back to the early settlement of the town of Dracut, which is traced to about the year 1675. If we could write the history and experience of its projectors, it would take us across the sea, to the home of their infancy in Old England, and associate them with men “whose vision penetrated beyond the present moment, and whose forethought embraced the interests of their posterity as well as their own, and who anticipated to some extent our Commonwealth—founded by their arduous labors—purposed on these shores to realize their aspirations in erecting a colony where the doctrines they had espoused, and the principles they had cherished, might be practically applied to church and state.”

In order, therefore, to relate the story of the foundation of this ancient ecclesiastical organization,

and give a true setting to the picture, it will be necessary to go back to the settlement of the town in which it originated.

History informs us that Samuel Varnum sailed from England to America in 1636, and settled in Ipswich, Massachusetts.* He afterwards removed to Chelmsford, which was incorporated as a township May 29, 1655, and finally bought land of the Indians on the north side of Merrimack River, where he settled, and named the place Dracut (as is supposed, from his native town or parish in England), about 1675—a hundred years before the Revolution. During King Philip's War, which began in 1675, all the towns in this vicinity suffered exceedingly from the depredations of the Indians, and Dracut with the others. Two sons of this early settler were killed while crossing the river in a boat from what is now Middlesex Village, in Lowell, in 1676. The territory was taken up early by "proprietors" or speculators, but slowly by actual settlers, and the town was not incorporated until 1701, when the following act was passed.

ACT OF INCORPORATION.

At a great & General Court or Assembly of the Province of the Mass. Bay, in New England, begun & held at Boston, upon Wednesday, the 28th of May, 1701, & continued by several prorogations and adjournments unto Wednesday, the 18th day of February, and then met,

Thursday,
Feb. 26, 1701. A Petition of Samuel Sewall, Esq., Ephraim Hunt, Esq., Benjamin Walker, John Hunt and Jonathan Belcher, Proprietors

* See History of Ipswich, in Drake's History of Essex County.

of a part of the tract of land called Dracut, beyond Chelmsford, in the County of Middle'x, on the North side of Mk. River, and of Samuel Varnum & several others, inhabitants & Proprietors of the said Tract of Land, praying that the said tract of land which adjoins to Dunstable on the West & North West, & runs seven miles Eastward upon the river from Dunstable line, & six miles Northward from the river, may be made a Township, and that the Inhabitants which are or shall settle thereupon may have & enjoy all liberties, privileges & immunities as the Inhabitants of other towns within this Province have & do enjoy.

Was sent up from the House of Rep's with a Resolve passed by that House thereupon in the words following, viz:

Resolved, That the prayer of said petition be granted, and the tract of land therein described be made a township & be called by the name of Dracut.

Provided, That the bounds specified intrench not upon any former Grant or Grants of townships.

That the Inhabitants of said land assist in ye maintainance of the ministry at the Town of Chelmsford, as at present they do, until they are provided with a minister as ye law Directs.

That a General platt of said land (taken by a Sworn Surveyor) be laid before this Court at their Session beginning at May next, and

That if any land shall happen to fall within the bounds above mentioned that hath not been heretofore granted, it shall be reserved to be disposed of by this Government.

Which Resolve being read at the Board, was concurred with and signed by sixteen of the members of Council present at the Board.

A true copy.

Exam'd by ISAAC ADDINGTON, *Sec'y.*

According to the order of the Honorable Gen. Court the last year there is laid out to the inhabitants and proprietors of Dracutt a tract of land for a Township on the North side of Mk. River. It begins at the Island lying in Mk. River, called Wekasook,* & takes about half of it, and is bounded by Captaine Scarlet & Dunstable line on the North West, as

*This name was spelled in more than one way by our ancestors and it is not the purpose of this writer to change their spelling for the sake of uniformity. The historical facts concerning the spot, briefly told, are as follows: Soon after the close of King Philip's War, in 1676, a party of Indians at Wamesit (about sixty in number) were removed by order of the General Court of Massachusetts to Wicasuck Island and vicinity, and placed under the care of Jonathan Tyng. Here they remained for a number of years, but on their departure to St. Francis, in Canada, to join a tribe of Indians there of that name, the island was granted to Mr. Tyng in compensation for his services, as shown by the following record in the Massachusetts archives: Dec, 5, 1683. The Court granted to Mr. Jonathan Tyng the "island in the Merrimack River called Weikeset" (commonly spelled Wicasuck.) At that time it assumed the name of Tyng's Island.

farre as Kimballs farme at Jerime Hill, which is about six miles in a croked line. Then it is bounded by Dunstable line on the West about four miles. It is bounded Southerly by Merimack River about seven miles by a straight line from Wekesook, where we began. The South East corner is a white oake marked with D a little from the river and from thence it runs due North six miles which line is paralell with Dunstable line on that side then by a North West line it again closeth to Dunstable line; this North West line is four miles long; then on the West is bounded by Dunstable line four miles.

laid out and bounded by Jonathan Danforth, Survey'r, May 26, 1702.

Dracut Township contains twenty-two thousand three hundred thirty and four acres as attests Jo. Danforth, Survey'r, June 3d, 1702.

IN THE HOUSE OF REPRESENTATIVES.

June 6, 1702. Ordered, That the town of Dracut be rated with the town of Chelmsford, as formerly in the Tax to be Raised this Session. They having the liberty to chuse and join an assessor with the assessors of s'd Town. Sent up for concurrence.

JAM^S. CONVERSE, *Speaker*.

The constitution of Massachusetts before the year 1833 required the several towns to make suitable provision for public worship, and it was done by direct tax upon the inhabitants, both for the construction of meeting-houses and the support of public teachers. When a town was incorporated if there was no church in the settlement, they were required to contribute to the support of religious worship in some adjacent town until they were enabled to support a church of their own. The constitution also invested the legislature with the power and authority "To enjoin upon all the people an attendance upon the instructions of the public teachers at stated times and seasons." The eleventh article of amendment of the constitution respecting

religious societies changed these requirements. The amendment was adopted by the legislatures of the political years 1832-'33 (in place of the third article of the "bill of rights") and was ratified by the people November 11, 1833. When the town of Dracut was incorporated one of the provisions of the act was, as we have seen, "That the inhabitants of said land assist in the maintenance of the ministry at the town of Chelmsford, as at present they do, until they are provided with a minister as the law directs." This they probably did, but it is not known for how long a time. There are no records of the doings of the town for a few of the first years. Either they were not considered of sufficient importance to record or they were written upon loose sheets of paper and not preserved. This last reason, we presume, may account for their absence; for among the first records in the first town book, we find that the inhabitants were making efforts to build a house of worship, and to secure the permanent services of a clergyman by settlement.

As early as March 6, 1711, at a general town meeting, a vote was unanimously passed to build a meeting-house, to be set on the west end of "Flag Meadow Hill" (which locality will be hereafter described), and it is presumed that religious services were held in private residences long before that time.

A few of the earliest votes on the subject—so quaintly recorded—we here insert verbatim, although somewhat mixed with other town affairs.

TOWN MEETINGS.

Dracutt March the 6th 1711

At a general town meeting unanimously agreed by a generall vote for building of a meetinghouse Also by a general town meeting voted and made choice of the West end of Flag meadow hill to be the yard to set the meeting-house on and likewise voted that Daniel Coburn, Ezra Coburn jr, Joseph Coburn, Joseph Varnum, Ephraim Hildreth, Joseph Crosby, & Jonathan Robins are chosen for the Committee to lay out all country roads and all convenient ways which said town want & stand in need of

Dracutt June the 11, 1711

At a general town meeting voted & made choice of Mr Amos Cheever to be our minister and also at present voted to give him fifty pounds a year yearly & as the town grows abler add to his salary & voted to give him eighty pounds for the building of his house, and we are to have three years time for the payment of the money at twenty six pounds thirteen shillings & four pence a year, if he be pleased to settle with us & be our minister & also voted that Thomas Varnum Daniell Coburn Joseph Coburn should go & discourse with Mr Cheever to acquaint him with what the town hath proffered him & to receive his answer

Dracutt Sept. 10 1711

The inhabitants of the town met & voted to give a minister fifty pounds a year also voted that Thomas Coburn Thomas Varnum are chosen to take the care & provide a minister for the town & voted to give them five shillings a day. Mr Hail came to Dracut on the 5th day of Oct. 1711 to preach the gospel whereof hath received 43 shillings 4

Dracut March 5th 1712.

At a general town meeting made choice of Town officers and chose John Varnum Selectman and Town Clark Joseph Coburn select man Ebenezer Goodhue Selectman Abraham Coburn Connstable Robbard Coburn Daniell Coburn Joseph Coburn field drivers & also voted that John Varnum's forte shall be pound for this year & he to be poundkeeper & also voted to choose two ministers along with Mr Hail in way of settlement & also voted for Mr Amos Cheever & Mr Wigglesworth in way of settlement.

Dracut, April the 4th in the year 1712.

At a general town meeting voted Mr. Cheevers for to come to be our gospel minister if he will come on the terms we have formerly offered to him; also it is voted that Thomas Colburn & Joseph Colburn be the committee to treat with him in a way for a settlement. Also it is voted that Mr. Wigglesworth should come to preach for a time, in a way to making a settlement after Mr. Chevers has been treated with, and don't come to preach, & in a way to making a settlement.

Dracut, June the 20th day, in the year 1712.

At a general town meeting, voted that Mr. Wigglesworth should be our gospel minister, to preach the gospel of Christ with us, and if he will spend his days with us, then we have granted to him fifty pounds in current money of New England & as the town grows abler then to add to his salary. Also granted eighty pounds in current moneys of N. England for his settlement, and we have three years time to paye this money in, which is twenty six pounds thirteen shillings, & four pence a year—Also voted that Joseph Varnum, John Varnum, & Sargent Hildreth should be the committee to treat with Mr. Wigglesworth concerning his settling with us, & to receive his answer and bring it to the town this day month, which our town meeting is adjourned.

Mr. Amos Chever, who was a graduate of Harvard University, in 1707, declined the call extended to him, as did also Mr. Wigglesworth. Inadequacy of the salary was the probable cause, and the church had to wait and be content with a stated supply until their little colony should be increased in numbers. In the latter part of the year of 1714, the subject of building a church was again started, and a town meeting called to see what could be done. The following is the official record :

Dracut December ye 8th day in the year 1714

At general Town meeting of the Inhabitants that was warned by the selectmen of the town for to meet & to see in what manner to build a meetinghouse for our town & to begene it this year; And it was granted by the aforesaid town meeting that the meeting house should be 30 feet longe and 25 feet wide Also it wase granted six pounds of money to be paid towards the building said house. 30 pounds in the next year in July insueing 30 pounds in the month of July in the year 1716. Also tis granted for four cattle and a man a day five shillings & so according, and two shillines one man a day for getting timber, also tis granted Thomas Coburn Ezra Colburn Joseph Colburn Thomas Varnum John Varnum should be trustees for the above said town to hire agree with men for to build said meetinghouse above named & give a true account to the town of their expenses to get the work done as cheap as they can

This is a true account done at a general town meeting

JOSEPH COLBURN,
SAMUEL COLBURN,
Selectmen.

This last meeting having been holden in December, there was not much accomplished during the year 1714, and it was not until the following April that the selection was made upon which to locate the house, as appears by a vote of the town.

THE FIRST MEETING-HOUSE.

Dracut, April the 11th 1715.

At a general town meeting it was granted to set our meetinghouse for the town of Dracut on a piece of land near the South side of a hill called by the name of Flag meadow hill on Thomas Varnum's land, bounded as followeth;—West by Joseph Varnum's land; North by a highway—Eastward by a stake and stones; and on the South by stake and stones. Also it is granted one barrel of cider and such a quantity of rum as the trustees shall think needful for the raising said meetinghouse.

THOMAS VARNUM,
Town Clerk.

The locality was on what is now called Varnum Avenue, about half a mile above Pawtucket Bridge, on the southerly side of the street, on land owned by Dea. Abel Coburn, and just east of his present residence. Marks and relics of the old structure have appeared from time to time until within a few years. The spot still retains the name of "the Meeting-House Lot." We are informed by Mr. Coburn that there appears also to have been a "Noon-house," in which the people assembled between services to warm themselves and partake of a lunch.

As there were no fires in churches in those days, a "Noon-house," or "Sabba'-Day House," as they were sometimes called, was almost indispensable in winter. Edward Abbott, in his "Revolutionary

Times," gives the following description of these houses: "An important and interesting adjunct of the meeting-house, in some parts of the country, was the 'Sabba'-Day House.' Comfort being carefully shut out of the meeting-house itself was only thus rudely provided for in such subordinate structures. The Sabba'-Day House was a family affair, generally comprising but a single apartment, perhaps fifteen feet square, with windows and a fireplace. It was very plainly and sparsely furnished. Chairs for the old people and benches for the children stood round the walls, and a table in the centre might hold the Bible and a few religious books and pamphlets; while at one side shelves contained dishes for cooking and eating. Sometimes the Sabba'-Day House was mounted above a shed within which the horse could be sheltered. A group of such cabins standing about the meeting-house added not a little to the picturesqueness of the spot, and their use conduced greatly to the convenience and comfort of Sabbath worship, especially in winter. The family able to keep a Sabba'-Day House drove directly thither on Sabbath mornings, warmed themselves up from a hot fire without, and quite likely by a hot drink within, and here spent the intermission, with further wholesome regards for the wants of the inner man. The better class of these Sabba'-Day Houses were whitewashed; some of them were double, and to the truth of history it must be said that between Sabbaths they occasionally furnished the wild young men of the parish with secure haunts for unseemly carousals."

The building of this church—25 by 30 feet—was then a great undertaking, both for want of money and building materials; and it was not until September 29, 1716, that it was publicly dedicated for worship, and two years after this (1718) that it was fully completed.

PASTOR SETTLED.

In 1720 the church was fortunate in securing the services of a settled pastor. The town records furnish an account of the call and acceptance, as follows :

DRACUT, Dec. 28, 1719.

At a general town meeting, made choice of Rev. Thomas Parker as their minister, and voted to give him a call to settle, at eighty pounds yearly for salary. Voted, that Captain Varnum, Quartermaster Coburn and Ephraim Hildreth carry the vote of the town to Mr. Parker, and that Quartermaster Coburn be paid six pounds to provide for ye ordination.

Mr. Parker responded in writing, in the following words :

CHELMSFORD, Jan. 30th, 1720.

To the Inhabitants of the Town of Dracut : I received your vote the 3rd of this instant, January, by the hands of Captain Varnum and Lieutenant Hildreth, wherein I understand you have unanimously made choice of me to be your settled minister. I have perused and considered your offer, also understanding your earnest desire that I should settle amongst you. I can find no fault with what you have been pleased to offer, and I do therefore accept of the same, provided you do pay me quarterly.

As you have been unanimous in your choice, so I hope you will always endeavor to live in peace and unanimity; that there be formed a spirit of peace in each of you. I also would beg your prayers to Almighty God for me, that I may prove a faithful minister of Christ, and instrumental in saving many souls, that so you may live and sit quietly and contentedly under my ministry, that I may have a comfortable prospect of your being benefited thereby; and that you and I may so believe and manage ourselves that we may meet with comfort in this life and with peace at death; and that we may lift up our heads with joy at the last day shall be the continual, fervent prayers of me, one of the unworthiest of God's ministers.

THOMAS PARKER.

March 6, 1720, the town, at a meeting holden for the purpose of providing for the ordination, voted, "To give Quartermaster Coburn six pounds to provide for ye ordination, and he did accept of the same."

Mr. Parker was a son of Josiah Parker, who came from England to America sometime prior to the year 1700, and settled in Cambridge or Dorchester. Thomas was born December 7, 1700, and graduated at Harvard College in 1718. At the time he was called to settle he was only nineteen years of age; but he seems to have been mature in mind, discreet in judgment and wonderfully adapted to the situation to which he was called. He remained with his people to the time of his death, which occurred March 18, 1765—a period of forty-four years—and we have been unable to find an account of trouble or dissatisfaction either on the part of people or pastor.

The next day after his decease a town meeting was holden at the meeting-house in order to grant money to defray the expenses of the burial. The following business was transacted :

1st, Made choice of John Varnum moderator. 2d, Voted to buy Madam Parker a mourning suit. Also voted to buy six rings for ye bearers of ye deceased. Voted to appropriate 20 pounds for ye mourning suit and rings included. Voted to raise 4 pounds more, so that ye whole amount is 24 pounds.

Mr. Parker died in the 64th year of his age. He was in failing health a year before his death, and the town held a meeting in 1764 to see if an appropriation could be made to obtain some one

to preach for him. He was buried down in the field, near the residence of Anforth Coburn.*

It is related that Mr. Parker was a musician, and played the clarionet. Sometimes he would sit in his doorway on a moonlight evening and play, while the Indians would answer him along the banks of the river.

THE COVENANT FOR UNION.

On March 29, 1721, the Church adopted what they called "A Covenant for Union," as follows :

We, whose names are underwritten, publicly acknowledge our unworthiness of such a favor and unfitness for such a business, yet apprehending ourselves to be called of God to put ourselves into a way for Church communion and to seek the settlement of all Gospel Institutions among us, do therefore in order thereto, and for better procuring thereof as much as in us lies, knowing our proneness to backslide, abjureing all confidence in ourselves and relying on the Lord Jesus Christ alone for help, covenant as follows :

1st—As to the confession of faith put forth by the last synod of churches, held at Boston, in New England, we do heartily close with it, so far as we are or may be acquainted with it, and find it agreeable to the word of God, and promise to stand by and maintain, and if need be contend for the faith therein delivered to the people of God, and if any among us go about to undermine the same, we will bear due testimony against them.

2d—We do also combine together to walk as a particular church of Christ, according to all these holy rules of the Gospel prescribed to such a society so far as God hath or shall reveal his mind to us in that respect.

3d—We do accordingly recognize the covenant of Grace in which we professedly acknowledge ourselves devoted to the fear and service of the only true God, our Supreme Lord and to Jesus Christ the High Priest, Prophet and King of His Church, and to whose conduct we submit ourselves and upon whom we wait and hope for grace and Glory, and to whom we bind ourselves in an everlasting covenant never to be broken.

4th—We likewise give up ourselves unto one another in the Lord, re-

*The writer a few years since had the remains of Mr. Parker removed to Woodbine Cemetery, now in Lowell.

solving by his help to cleave each to the other as fellow-members of one body in brotherly love and holy watchfulness over each other for mutual edification, and subject ourselves to all the holy admonitions appointed by Him as Head of the Church, dispensed according to the rules of the Gospel, and to give our public attendance upon all the public ordinances of Christ's institution walking orderly as becometh saints.

5th—We do acknowledge our posterity included with us in the Gospel Covenant, and blessing God for so great a favor do promise to bring them up in the nurture and admonition of the Lord with the greatest care, and acknowledge them in the covenant relation of Gospel rules.

6th—Furthermore we promise to be careful to the utmost to procure the settlement and continuance among us of the offices and officers appointed by Christ, the Chief Shepherd, for the edification of his church; and accordingly to do our duty faithfully for their maintenance and encouragement and to carry ourselves toward them as becomes us.

7th—Finally, we do acknowledge and promise to preserve communion with the faithful churches of Christ, for the giving and receiving mutual counsel and assistance in all cases wherein it shall be needful.

Now, the Lord be merciful to us, as he hath put into our hearts thus to devote ourselves to him; let him pity and pardon our frailties and humble us for our carnal confidence, and keep forever in our hearts to be faithful to him, and one towards another for his praise and our eternal comfort, for Christ Jesus His Sake, to whom be glory forever—Amen.

At the end of this covenant we find a note or memorandum, as follows: "This covenant was signed March 29, 1721, when the church was first gathered. Renewed and assented to Nov. 17, 1765," &c. There is no name or date to this note, but we think it must be a mistake. This particular covenant was probably signed in 1721, but a church must have been gathered long before, as we have seen that the town had built a meeting-house in 1715, and had extended a call to Mr. Chever to settle over the parish as early as 1711, and Mr. Wigglesworth in 1712.

AGITATION.

Passing over a period of thirty years, we find that in 1742, during the pastorate of Mr. Parker,

the subject of building a new meeting-house began to be agitated. The old one had served its purpose and was no longer deemed suitable. During that time the town had increased in numbers, and it was thought best, by some of the parish, to build a new one of more suitable dimensions and in a different locality. Accordingly the people were called together with the following result :

At a general town meeting, Voted to build a meeting-house for ye public worship of God, 45 feet in length and 35 feet in bredth, and 23 feet between the plates and sills—clapboarded with sawed clapboards, and shingled with white pine shingles, and the windows shall have sash and glazed with glass called ye large square glass (8 by 10) and that the inside of the house shall be finished according to the discretion of the committee, or a major part of them.

Voted, that said meeting-house shall be set on ye north-westerly side of ye Great road, on the easterly side of Mr. Simonds' land, near said road, and near the easterly line of said Simonds' land. And the sum of 200 lbs. in bills of credit of this Province of ye last emission be levied, raised and collected of ye inhabitants of ye town to defray ye expenses of said house. A committee of five men were chosen, consisting of John Varnum, Capt. John Coburn, John Coburn, jr., Dea. Robert Coburn & John Bowers.

Attest, JOHN VARNUM, Moderator and Town Clerk.
Dracut, May 27, 1745.

This locality has been described to us by an old resident as being on the northerly side of the road, nearly opposite the house of the late Life Hamblet, now owned by Mr. John Ames, a few rods east of Merrimack Woolen Mills, on Beaver Brook. There was so much opposition, however, to this plan that no immediate action was taken by the committee towards executing their authority, and we find that on the following December another meeting was called and a different spot was selected upon which to build, as will be seen by the following vote :

Dracut, Dec. 16, 1745.

Voted, to build a meeting-house to be set on the high land between Col. Varnum's house and the old meadow path, 44 x 36 ft. & 24 foot stud. Committee, Josiah Richardson, John Littlehale, John Varnum, Edward Coburn & Edward Wyman.

This vote was not carried out, however, and very little account appears to have been made of it, as it is not referred to in subsequent proceedings. No further effort seems to have been made until 1747, when the matter was again brought before the town, as appears by record.

Dracut, February 10, 1747.

At a general town meeting, it was voted to build a meeting-house for the public worship of God, to be sett on the Southwest corner of John Bowers' homestead lot, the house to be 44 by 36—posts to be 22 feet long between joints. The committee chosen to build the house are, Josiah Richardson, Maj. Samuel Varnum, Timothy Coburn, John Bowers, & Isaac Fox. Two hundred lbs. are raised, and shall be assessed and collected for to build ye house with, according to ye best judgment of ye Committee.

The spot selected for the meeting-house at this meeting was about a mile east of the one selected in May, 1745, and was so objectionable to many that a memorial was drawn up, and signed by a number of men, and presented to Governor William Shirley and the General Court, setting forth all the circumstances, and rehearsing somewhat in detail the ecclesiastical affairs of the town from the time of its incorporation. The document is an able one and valuable, as it sheds some light upon past events, and will be read with pleasure by all who are interested in them. It reads as follows :

To his Excellency William Shirley Esq Govr &c. The Hon his Majestys Councill & house of Representatives in Genl Court assembled at Boston
April the 5th 1748

The petition of the subscribers, Inhabitants of the Town of Dracut humbly sheweth—

That your Petrs ancestors, in the year 1701, were settled on a tract of Land the Northerly side of Merrimack River called Dracut, Long before granted in farms to sundry persons from whom they Purchased that the then Inhabitants & Proprs of part of the sd tract Petitioned this Hon. Court setting forth that the said tract of land which adjoins to Dunstable on the West & North West & runs seven miles Eastward upon the river from Dunstable line & six miles & six miles Northward from the River Commodious for a township and for reasons mentioned in their Petition Pray'd that the sd tract might become a town & privileged with the Powers thereof by this Court in answer to which was Resolved, That the Prayer thereof should be granted and that the sd Inhabts. should assist in the maintainance of the ministry of Chelmsford as they had done until they were provided with a minister as the law Directs. And that if any land should happen to fall within the afore described bounds that had not been before granted it should be reserved to be disposed of by this Government.

That in the year 1709 the further to enable the Inhats. to support the Gospel, The sd reserved land was inquired into and granted all that tract undisposed of before Lying within the boundrys of the aforesaid Grant to settlers & likewise to strengthen the town against the enemy.

That in the year 1715 the 1st settlers together with the Inhabs. admitted as aforesaid by reason of their Difficulties of attending meeting at Chelmsford agreed to build a meetinghouse in said Dracut—And to measure Eastward from Dunstable line upon the River three miles & a half & the nearest Convenient place thereto to raise the meeting house thereon; And as the Settlements are Chiefly on and near the enterval being best situated for Defence as well as the most valuable land was then the most convenient place.

That A. D. 1720 the Rev Mr Thomas Parker was called and ordained to the Gospel ministry amongst us, Who together with the Assistance of the Town purchased a settlement near the said meetinghouse—the price much Inhanced by reason of the situation. That he hath carried on the work ever since among us to general acceptance. That back from the river part of the Land in said town has since been Settled.

That sd meetinghouse in the year 1745 was much Decayed and likely soon to be too small to hold the Inhabitants in sd town, it was moved to choose another place that might accomodate the whole of the settleable Land in sd Dracut according to the Limits of their Incorporation for which purpose a meeting was called & the Inhabs. on ye 27 of May 1745 did vote and agree upon a place for Rebuilding the sd meetinghouse Abt. a mile to the Northward from the 1st meetinghouse at the same meeting chose Comtee. to manage the Building sd house & granted two hundred pounds of the last Emission to be Employed in Carrying on sd Work and part of the money accordingly assessed & has been since collected in part.

That notwithstanding sd votes and prosecuting them so far the Inhabs. have called another meeting & on the 10th of Feb. last did by a majority of votes present in the sd last meeting, grant that a meetinghouse should be built at the S. W. corner of John Bowers Homestead at least a mile Eastward from ye place agreed upon ye 27th of May as aforesaid.

And further Granted two hundred pounds of the last Emission to be laid out in building the same and chose a Committee to manage the affairs. Which last mentioned place is upward of two miles Eastward from the 1st meetinghouse. That at Present your Petitr. Concieve by the votes of the town there is two meetinghouses to be built at the town's charge without separating the Inhabitants. That by the Incorporation it was intended to take so much Land as to commodoe the original settlers and no more and should the Lands Eastward of that Incorporation viz to the Eastward of ye sd seven miles be annexed to Dracut it will extend Eastward of Dunstable Line upon the river not less than nine miles & a half & the NorthEasterly part of sd Land much further That the place last voted is about five miles & a half east from Dunstable line at the River on a Straight Course as a Road Can be had By which vote the Town is Involved in Great Difficulty, & should the last place voted be the place of attendance it will be very unequal and unjust to ye Inhabts. of sd town & render all that part of the 1st settlement & still the best improved under a great difficulty as if they had not been incorporated & the distance at Each End of those lands that Methuen which part of the Inhabts. claim as this town be annexed to us too far to give a General attendance As well as the distance from our ministers house so great that it will be Impracticable for him to carry on the Work of the ministry there & no provisure made for his Relief.

Wherefore your petitioners humbly pray that Your Excellency & your Honrs. Would take the premises into consideration & grant that the votes passed at the meeting May ye 27th 1745 may be further ratified & the votes of the meeting Feb ye 10th 1747 made null or Otherwise Impower a Committee to view and appoint the most reasonable place for a meetinghouse and State it, & in case the Inhabitants on those lands between the aforementioned seven miles & Methuen be annexed to us that we may be Divided into two towns or Parishes, the Circumstances to be viewed by a Comtee. and as this Honle. Court shall order And further pray that all matters Relating to the building either of the said Houses may be stayed by order of this court till there be a full determination thereon.

And Ye petrs. as in Duty Bound shall Ever pray.

JOHN VARNUM,
JOHN LITTLEHALE,
ABRAHAM VARNUM,
SAMUEL WINN,
CALEB PARKER,
JOHN LITTLEHALE, JR.,
ROBERT LINDSEY,
JOHN WILLIAMS,
JOSEPH CQLBURN,
EZRA LITTLEHALE,

EPHRAIM COLBURN,
EDWARD COBURN,
JOSIAH COBURN,
THOMAS VARNUM,
EDWARD COBURN, JR.,
EZEKEL RICHARDSON, JR.,
AARON COBURN,
ABRAHAM COBURN,
JAMES RICHARDSON,
DANIEL COBURN.

In the House of Reprs Apr. 7 1748

Read and ordered that Col Richards & Mr Brewer with such as shall be joined by the Hon. Board be a Committee to view the Situation & Circumstances of the Town of Dracut at the charge of the Petitioners & report what they judge proper for this Court to do on this Petition and all proceedings respecting building a meeting house in said town of Dracut are stayed in the meantime. Sent up for concurrence.

T HUTCHINSON, *Spr*

In Council Apr 9th 1748 James Minot is joined in the above.

Consented to

WM SHIRLEY.*

In support of the last vote of the Town to set the meeting-house on the "Southwest Corner of John Bowers his homestead Lott," the following petition was also presented to the Governor and Council:

We the Subscribers, Inhabitants and freeholders of Dracut are humbly of the opinion that the meeting house for the town of Dracut ought to stand at the Southwest Corner of John Bowers his homestead Lott in Dracutt, and we desire the same may be set up there as witness our hands the 15 day of Aprill 1748

JACOB COBURN,
SAMUEL VARNUM,
LEVI HILDRETH,
SIMON COLBURN,
KENDALL PARKER,
DAVID PARKER,
DAVID FOX,
JAMES EMERY,
JONATHAN EMERY,
JOHN CRAGE,
FRANCIS NICKLES,
JOHN VARNUM JR,
STEPHEN FARMER,
ALEXANDER LINDSEY,
JACOB COLBURN JR,
JOSEPH CHAMBERLAIN,

JOSEPH CHAMBERLAIN JR,
DARIUS HARRIS,
WILLIAM HILL,
STEPHIN RUSSELL,
JONATHAN CROSBY,
ROBERT WRIGHT,
EDWARD TAYLOR,
STEPHEN KIMBALL,
THOMAS HILDRETH,
STEPHEN RUSSELL,
EPHRAIM CURTIS JR,
EPHRAIM RICHARDSON,
STEPHEN WOOD,
JOSIAH RICHARDSON JR,
DANIEL FOX.

* See Ancient Plans and Grants, volume 4, office of Secretary of Massachusetts.

REPORT OF THE COMMITTEE.

The committee appointed to view the situation and circumstances of the town of Dracut, having attended to that service, and heard the pleas and allegations of the parties, are humbly of the opinion that the most just and proper place in said town for the building a meetinghouse for the public worship of God is on the height of land in the highway between the barn of Col. Varnum and the orchard of said Varnum northwesterly of said barn. All of which is humbly submitted.

JAMES MINOT, *per order*.

IN COUNCIL June 3d 1748.

Read and accepted and voted that it be recommended to the inhabitants to set their meetinghouse accordingly. Sent down for concurrence.

J. WILLARD, *Sec*.

Read and non-concurred and ordered that the petition be dismissed. Sent up for concurrence.

T. HUTCHINSON, *Speaker*.

IN COUNCIL June 4 1748

Read and non-concurred and the Board adhere to their own vote with this amendment, viz. And the charge of the committee be borne by the petitioners. Sent up for concurrence.

J. WILLARD, *Sec*.

IN THE HOUSE OF REPRESENTATIVES June 7 1748.

Read and non-concurred, and the house insist on their own vote. Sent up for concurrence.

J. HUTCHINSON, *Speaker*.

And thus the matter ended in the General Court.

A NEW CHURCH.

The house was built, however, during that year (1748) and it is supposed to have been set upon the lot originally selected by the town in May, 1745.

This church is described as containing the square or box pews, arranged around the walls, for "digni-

taries" who were willing to pay for the honor of owning and occupying them. In the middle of the house were arranged benches for those who were unable to own pews. There were eight seats of "dignitie," established by vote of the town, viz: "The fore seat below—second seat below—fore seat in the front gallery—fore seat in the side gallery—third seat below—second in the front gallery—fourth seat below—second in side gallery." These are mentioned in the order of their rank.

The "Ministree," where Mr. Parker resided, was about half a mile above the first meeting-house, on the spot where Col. Louis Ansart afterwards resided. Col. Ansart was an officer in the Revolutionary War, came from France to America in 1776, was employed by our government in casting cannon, and was appointed Colonel of Artillery and inspector General of the foundries. He was father of Atis and Abel Ansart, both now living and members of the Pawtucket Church.* After the death of Col. Ansart, in 1804, the property eventually came into the possession of Daniel Varnum, and is now owned and occupied by his nephew, Thomas Varnum.

THE SECOND PASTOR SETTLED.

Soon after the decease of their pastor, Rev. Thomas Parker, a call was extended to Rev. Nathan Davis, as follows :

At a general Town meeting, Sept 3d, 1765, to see if the town would concur with a vote of the church to give the Rev. Nathan Davis a call to settle,

Mr. Atis Ansart died April 18, 1888, at the age of ninety-one years.

the vote was unanimous to concur. Also voted to give him for his yearly Salary the sum of eighty pounds lawful money. Also voted to give him one hundred and sixty pounds for his encouragement for a settlement, one half to be paid in one year & one half in two years. Also elected a committee of seven men to act with the Church Committee, as follows : Ephraim Hildreth, Nathaniel Clemens, Dr. Abbott, Aaron Coburn, Simeon Coburn, Nathan Jones, John Bowers.

On the 24th day of September, 1765, a town meeting was held to receive Mr. Davis' answer.

And they then and there chose Major Samuel Varnum (who is one of the Church Committee), and Capt Timothy Coburn (who is one of the Town Committee), and Mr. Peter Coburn, who is one of the Selectmen, a Committee to wait on Mr. Davis & on behalf of the Church and town to request that Mr. Davis would meet them at the meeting house as soon as convenient. And it was voted that the moderator of the meeting make an address to Mr Davis and continue and repeat the Invitation and call him to Settle in the ministry in said town on the invitation previously given..

This being done Mr. Davis gave his answer, as follows :

Gentlemen: I have taken into serious consideration your kind and unanimous invitation to settle with you in the work of the gospel ministry. I return you my grateful acknowledgments for your kind acceptance of my labors and your christian candor in passing over their many imperfections. It affords me very sensible pleasure, that amidst the various contentions and vain janglings which exist in many places & interrupt the peace of such a number of churches—that so much love and harmony prevails among you. May the Prince of Peace ever protect you & defend you from strife and variance and multiply peace and good order among you. I am not altogether insensible of the weight & importance of the Gospel ministry & the various qualifications requisite for the faithful discharge of it. Conscious of my own frailties a spirit of meekness & humility points out my unworthiness & insufficiency of sustaining so high a character as that of Steward of the manifold Grace of God, but when I consider the Divine appointment ; that God has chosen the weak things of the world to confound the mighty ordained by the foolishness of preaching to save them that believe, and that the Gospel Treasure is committed to earthen vessels—then considering the voice of Providence in your general invitation, I dare not draw back ; & when I remember the divine promise that God's grace will be sufficient that he will never forsake those who trust in him, then I am encouraged to attempt the arduous work. God grant that I may be faithful and succesful

I now publicly in the presence of God declare that I now freely and wittingly though with fear and trembling accept your invitation. Hoping that I shall have an interest in your supplications at the throne of Grace & that we shall all at last obtain eternal salvation through Jesus Christ, I am your sincere friend and servant,

NATHAN DAVIS.

JOHN VARNUM, *Moderator*.

At another town meeting, October 8, 1765, it was voted that the twentieth day of the next November, God willing, should be the day to ordain him.

Mr. Davis remained until January 2, 1781, when he resigned his charge.

A meeting of the freeholders was called the next summer, and the twenty-third day of August was appointed as a day of fasting and prayer for aid and direction in spiritual affairs, and especially with reference to obtaining another pastor.

The pulpit, however, was filled with a stated supply for several years. In January, 1785, an invitation was extended to Rev. Timothy Langdon to become the pastor, at one hundred pounds salary and one hundred and fifty pounds as settlement, but it not being satisfactory it was declined.

It was customary in those days to give a minister a certain sum for "settlement," that is, to meet the expenses incidental to changing and starting life anew.

CALL DECLINED.

Mr. Langdon sent the following communication, in reply to the call extended to him :

To the Church of Christ and other inhabitants of the town of Dracut.

GENTLEMEN: Please accept my grateful acknowledgements for the friendly disposition manifested toward me since I have been in this town

and more especially in thus giving me an invitation to settle with you in the gospel ministry. Your proposals I have taken into serious consideration and am pleased to see so great unanimity both in church and town. But after the most mature deliberation and looking to God for guidance and direction, I cannot find it my duty to give an affirmative answer to your proposals and for the following reasons

First Because by the express words of the vote the salary is limited in such a manner as leaves room for uneasiness and contention. According to the words of the vote if I am absent or sick so as to be disabled from carrying on the work of the ministry for one Sabbath or more such appropriation of the salary may be deducted. I have too much charity for the town to suppose this was their meaning yet since the words of the vote will bear this construction it gives room for any ill disposed persons to raise difficulty and uneasiness. In short I must beg leave to suppose y't such a limitation is impolitic as it respects the town and not calculated to promote the peace and welfare of the minister especially unless the salary be sufficiently large so as to compensate for such a limitation which in the present case I imagine it is not. As on the one hand a ministers salary ought not to be during life so on the other hand it ought not to be limited to his health and bodily ability to carry on the work of the ministry. In this as well as in other affairs there is a happy medium, So long as the pastoral or ministerial relations shall continue between him and people

2 I must object against the proposals, because there is no provision made for wood.

3 Because I view the settlement inadequate — it being too small to answer the evident design of a settlement or to answer the end for which I suppose the town intended it.

For these reasons I beg leave to give a negative answer to your proposals. Wishing therefore for an interest in your prayers that I may be directed and enabled to walk in the path of duty while I implore the best of Heaven's blessings upon you and pray that grace increase & peace may be abundantly multiplied among you through our Lord Jesus Christ. I subscribe myself your friend and by the bonds of Religion your brother.

TIMOTHY LANGDON.

Dracut March 19th 1785.

Some effort was made in behalf of Mr. Langdon upon the receipt of the above communication. A meeting of the town was called and it was voted that his salary be paid him "so long as his ministerial relations should continue with this people, thereby removing all uncertainty and all room for uneasiness." They refused, however, to supply him with wood, unless it be deducted from his salary, and

no further appropriation was made for settlement. Doubtless it was exceedingly hard for so small a town to raise a salary sufficient to offer a minister very flattering inducements. The country had been through a long and expensive war with England, in which this town was heartily and constantly engaged, contributing men and money without stint from the beginning.

We insert a few of the many votes of the town, in evidence of their patriotism and liberality in the cause of freedom, and to show the drain upon their means, which must have been almost exhausted.

BOSTON PORT BILL.

When the Port of Boston was closed, laborers were thrown out of employment, the poor lacked bread to eat, business was suspended, and a general gloom pervaded the streets. Sympathy, however, was everywhere felt and collections and contributions were forwarded from all the towns around.

This receipt is found among the records of the town :

Charleston Feb. 15th 1775. Received from the town of Dracut by the hand of Parker Varnum 45½ bushels of rye and Indian meal, also 28 lbs. 18 shillings old tenor in cash for the relief of the poor sufferers by the cruel Boston Port Bill for which we shall account with the town of Boston.

ISAAC FOSTER, *Ch. of Committee.*

The town voted not to record the names of the donors in the town book.

Voted to send each man who enlisted in the service for 3 years or during the war, one pair of shoes, one pair of stockings, and two shirts. Voted to raise \$600 to purchase them and transport them to said soldiers in the army.

Dracut, 1775.

To the Treasurer : Pay to Jonathan Jones jr, 44 lbs. 16 Shillings, 8d for his going with a load of clothing to Valley Forge, and 7 lbs 10s for his taking a turn to Saretogue. Also Steven Wood 15 lbs. for his doing a turn to Rhode Island the summer past.

Dracut Feb. 10 1779.

Votes of the town are numerous during the revolutionary struggle, appropriating liberal sums of money for the encouragement of enlistments and for sustaining the cause of the patriots, who were struggling for independence.

ANOTHER CALL.

In 1787, on the 27th day of September, the church passed the following vote :

Voted to choose Mr. Solomon Aiken as a meet person to preach the Word of God and administer the ordinances of his House to us. And we are desirous that the town shall concur with the church in giving the said Mr. Solomon Aiken a call to settle in the Gospel ministry in said town.

On the same day the town passed a vote as follows :

Voted, to choose Mr. Solomon Aiken to be a pastor & teacher in the work of the Gospel ministry to preach the word of God and to administer the ordinances of the gospel to his church & congregation.

An appropriation of "one hundred and fifty pounds lawful money" was made for his settlement. His salary was to be ninety-four pounds in money and twenty cords of wood, "the wood to be cut and corded at his door in said town."

If Mr. Aiken sent any formal reply in writing to the church or town it was never put upon record,

and we have no authority for stating what he said when he received the call to settle ; but as he did settle and remained for many years, we conclude that the proposition was satisfactory to him, and he must have made it known in some way.

Mr. Aiken remained over this church for twenty-five years, proving himself to be an efficient and faithful pastor.

1793.—ANOTHER NEW CHURCH WANTED.

It was during Mr. Aiken's time that another epoch in the history of the church and the town occurred. It became necessary at this time to repair the old meeting-house, which had now stood more than forty years, or to build a new one ; and both projects had their earnest advocates. The territorial formation of the town was exceedingly unfortunate for furnishing suitable accommodations to any great number of its inhabitants with church privileges. It was long and narrow, the land had all been taken up, and even were a church to be built in the centre there were but few people who lived there, and those at the extreme ends of the town had a long distance to travel. It was finally decided to build a new church, but where to locate it was again the great question.

PROPOSITION TO DIVIDE THE PARISH.

After a good many meetings the town finally voted to petition the Legislature for a division of

the parish and chose Thomas Varnum, Parker Varnum and Daniel Varnum, a committee to prepare and present the petition.

The ministerial money and the church property was to be equally divided, the town to hold its meetings alternately in each parish, and the Rev. Solomon Aiken to preach for both societies. This plan, however, failed, much to the disappointment of its advocates. Subsequently an article was inserted in a warrant for a town meeting, as follows :

At the request of several inhabitants of the town to see if the town will pass a vote to discharge Lieut. Hildreth from any further service as Representative to the General Court the present year and petition the Honorable House of Representatives that his seat may be vacated, in consequence of his having flagrantly violated the positive instructions of the town relative to dividing the same into parishes.

The town voted "not to recall Lt. Hildreth from the General Court," although they recognized the fact that their church could not be convenient for all, no matter where it might be placed. A great many town meetings were called upon the subject of location, but there was never any unanimity of feeling. At last the town was surveyed, and the exact geographical centre obtained, as we have understood, but even that location was not satisfactory to all, as the lower part of the town was thinly settled. But the town at length voted to build the house on the "Central line," so called, and erected the frame and boarded it. About the same time some of the people bought a lot of land of Jonathan Taylor, about a mile westerly of the "Central line," and put up the frame of a meeting-house upon it and boarded it; and there being two parties about evenly

divided, sometimes the town would vote to finish one house and sometimes the other, and of course very little progress was made.

In March, 1794, it was voted by the town to take down the old meeting-house, where the inhabitants had formerly worshiped, and to use such parts of it as was thought best in building the new one and to sell the remainder; and it was determined to commence the work that month (March) and to build the house on the "Central line."

Some of the people thinking that the original plan of dividing the parish was after all the best and only one that could possibly accommodate the inhabitants of a town situated as they were, geographically, withdrew from the contest, and the building committee appointed for the purpose proceeded according to instructions and completed the meeting-house; and on the thirty-first day of December, 1794, submitted to the town their report. The town voted to accept it and also to raise eighty-five pounds four shillings and eight pence to reimburse the committee for money they had expended more than had been appropriated. In due time the pews were sold at "public vendue," the price ranging from six pounds nine shillings to seventeen pounds eight shillings. Capt. Daniel Varnum paid the latter price and took his choice. Fifty pews were sold on the lower floor and twenty-one in the gallery; the proceeds amounted to six hundred and thirty-four pounds six shillings and six pence. This was the meeting-house now known as the Centre Church in Dracut.

Those who had opposed building at this locality, upon the town assuming the work sent in their protest as follows :

PROTEST.

" To the Clerk of the town of Dracut. We the subscribers inhabitants of said town hereby enter our protest against the proceedings of said town in voting to build a meeting house on this 31st day of December 1793 near the house of Kendall Parker jr, as a centre of said town and in choosing a committee therefor & granting money fr building said house.

1st Because we denie that being the proper centre of said town

2d Because the situation and the land is by no means suitable and does not accommodate the people so well as where the meeting-house now stands.

3d Because it is making a needless and unreasonable cost to the town, when the present house with but little expense might be made to accommodate the people and save the widows and orphans from a burdensome tax when they cannot have a voice in the business. For these and many other reasons we solely & firmly enter our protest against all the votes that any way relate towards the building a meeting house at the above described place, & hereby show that we do not consider ourselves held to pay any cost that may arise thereby.

LEWIS ANSART,
THOMAS VARNUM,
ISRAEL HILDRETH,
JOSIAH FOX,
MOSES B. COBURN,
SAMUEL COBURN,
PARKER VARNUM,
JAMES VARNUM,
EPHRAIM COBURN,
JOSEPH DEAN,
ABRAHAM BLOOD,
COBURN BLOOD,
TIMOTHY COBURN,
WILLARD COBURN,
SOLM OSGOOD JR,
JONATHAN VARNUM JR,
JOHN HAMBLET,
JEPHTHA COBURN,
JONAS VARNUM,
LIFE WILSON,
SOLOMON OSGOOD,

JACOB COBURN,
JONATHAN VARNUM,
NATHANIEL COBURN,
DANIEL BLOOD,
JOSEPH WEBSTER,
THADEUS COBURN,
SAUL COBURN,
PETER COBURN JR,
SAMUEL CUMMINGS,
PETER COBURN,
SIMEON WILLIAMS,
SOLOMON ABBOTT JR,
EZRA COBURN,
JABESH COBURN,
WILLARD COBURN JR,
MOSES CLEMENT,
JONATHAN COBURN JR,
HESEKIAH COBURN,
ZACHERAH GOODHUE,
JONATHAN MORGAN,
AARON COBURN.

A REVOLUTION.

PAWTUCKET CHURCH ERECTED AT PAWTUCKET FALLS.

The heroic example of other days is in great part the source of the courage of each generation; and men walk up composedly to the most perilous enterprises beckoned onward by the shades of the braves that were.— *Helps.*

Courage, combined with energy and perseverance, will overcome difficulties apparently insurmountable. It gives force and impulse to effort and does not permit it to retreat. Men often conquer difficulties because they feel that they can.— *Smiles.*

The die is cast. Cæsar has crossed the Rubicon. The parish is separated—a separation, it would seem, made inevitable by uncontrollable circumstances. Who can say that it may not have been the beginning of a providential plan made important by unforeseen events? There may be some truth in one of the wise sayings of Epictetus—“We do not choose our parts in life, and have nothing to do with those parts. Our simple duty is confined to playing them well.” At all events, to separate seemed to be the only sensible thing to do in the interests of peace and good-fellowship, and there is no evidence that the better judgment of all parties did not approve the plan upon mature deliberation. New plans and new duties await the Revolutionists. The history of the church thus far may properly be said to belong as much to one side as the other, especially as the inhabitants of the town were about evenly divided by this

division of the parish. If there is any difference it may be in favor of those who at this time proposed to act by themselves by the re-establishment of their religious privileges in the vicinity of their old church home—the original locality of 1715—established by their ancestors.

As the land had been settled upon eastward from the original church and the home of the pastor, Rev. Thomas Parker, the original settlers had been out-numbered and drawn away by the new-comers when it became necessary to build a new house of worship; but they surely are entitled to their proper share of the previous history of the church and town. After expressing their most unqualified disapproval of the action taken by the town, by a protest in writing, the protestants and other inhabitants that were discommoded took early and effective measures for their better accommodation. But it was not until the 6th day of January, 1796, that Col. James Varnum, an ex-army officer and large land-owner, conveyed to a committee appointed for the purpose the tract of land upon which a church had been, or was soon after, built. The deed is here inserted for future reference.

DEED OF CONVEYANCE.

KNOW ALL MEN BY THESE PRESENTS, That I, James Varnum, of Dracut, in the County of Middlesex and Commonwealth of Massachusetts, in consideration of Fifty cents paid by Parker Varnum Esquire Jonathan Varnum Yeoman and Peter Coburn jr Gentlemen all of Dracut aforesaid a committee appointed by the proprietors of the West Meetinghouse in said Dracut, the receipt whereof is hereby acknowledged, do hereby give, grant, bargain, sell, and convey unto the said Parker Jonathan and Peter their

associates and their heirs about half an acre of land in Dracut aforesaid, lying on the easterly side of the County road near Middlesex Merrimack River Bridge—bounded,—westerly on said road and northerly and easterly on my other land as the wall and fence now stands, and Southerly on the town road;—for them the said committee and their associates to use for a meeting house place, and common around the same so long as they or their heirs shall continue a meeting house there. But they the said Committee nor any other persons under them is not to have liberty to place any building on said granted land, except *horse sheeds*, and them only on the back-side, and at the East-end of said meeting house, and them not to extend further south than the fore side of said meeting house nor to incumber the common around the same.

To have and to hold the granted premises, with all the privileges and appurtenances thereto belonging, to the said Parker Jonathan and Peter and others as aforesaid.

And I hereby *covenant* with the said Committee that I am lawfully seized in fee of the granted premises, that they are free from all incumbrances, that I have good right to sell and convey the same to the said Parker and others as aforesaid and that I will *warrant and defend* the same.

In witness whereof I the said James Varnum have hereunto set my hand and seal this sixth day of January in the year one thousand seven hundred and ninety-six.

Signed, sealed, and delivered in the presence of

ANDREW WILLE
ASA RICHARDSON

JAMES VARNUM [Seal.]

COMMONWEALTH OF MASSACHUSETTS.

MIDDLESEX, ss., January 7th, 1796. Then personally appeared the above-named James Varnum and acknowledged the foregoing instrument to be his free act and deed, before me —

LOAMMI BALDWIN,
Justice of the Peace.

MIDDLESEX, ss., January 14th, 1834.

Received and entered with Middlesex (South) Deeds, libro 328, folio 435-

Attest.

WILLIAM F. STONE,
Register.

The building that had been erected (that is, framed and boarded) on the Jonathan Taylor lot by the parties opposed to the location on the Central line (and which was subsequently accepted by the town and again rejected) was taken down and erect-

ed at Pawtucket Falls, and it is the same now called the Pawtucket Church, in Lowell. It stands now exactly where it was placed at the time of its removal. Gen. William Hildreth afterwards built his house on the Taylor lot, as we are informed—a large square mansion, still standing, in excellent condition, and owned and occupied by our respected fellow-citizen Joseph L. Sargent, Esq.

The location of the new church at Pawtucket Falls was a wise and fortunate selection. The Middlesex Merrimack River Bridge had been incorporated, and was opened for travel on the 5th day of November, 1792.* The great Mammoth Road surveyed from Boston to Concord, New Hampshire, which crossed Merrimack River at this point, was also laid out through Dracut in March, 1792, and the prospect was that this point for a church would be central and accessible. It was convenient for all the westerly portion of the town of Dracut and the easterly part of Chelmsford, where Lowell is now situated. Besides these practical and positive conveniences, there might have been a bit of romance considered, for this was the “Ancient and Capitol Seat” of the Pawtucket tribe of Indians, and the spot where John Eliot first preached the gospel to them in 1647 and for many years afterwards, as they gathered to obtain their supply of fish at the falls.

All necessary preliminaries having been agreed upon and completed, a petition was presented to the Legislature for an act of incorporation, which was granted and reads as follows:

* The Essex Bridge at Newburyport was opened November 26, 1792.

ACT OF INCORPORATION.

An act to incorporate certain Parsons by the Name of The West Congregational Society in Dracut.

Section 1. Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same, That Parker Varnum John Varnum Peter Coburn Jr. James Varnum, James Abbott, Coburn Blood, Moses Clement, Jabez Coburn, Jonathan Morgan, Hezekiah Coburn, Thomas Varnum, Joseph Dane, William Fife, Lemuel Coburn, Solomon Osgood jun. John Dutton, Aaron Coburn, Seth Dedson, Solomon Osgood, Samuel Coburn, Ephraim Coburn, Peletiah Coburn, Timothy Coburn, Lewis Ansart, Willard Coburn, Jesse Williams, Ezekiel Richardson, Joseph Richardson, David Blood, Andrew Barker, Moses B. Coburn, Abraham Blood, Solomon Abbot jun. Peter Coburn, Josiah Fox, Samuel Cummings, Jonas Varnum, John Hamblet, Thadeus Hamblet, Jonathan Hamblet, Josiah W. Coburn, Ezra Coburn, Thadeus Wilson, Joshua Marshall, William Webster, Samuel Coburn, Bradley Varnum, John Taylor, Stephen Kemp, Isaac Taylor, Timothy Brown, Simeon Williams, Joshua Hunt, Joseph Wilson, Jonathan Coburn jun. James Haseltine and Leonard Thompson, with all those who shall join said society and become members thereof, and unite with them in the same place of worship within the said town of Dracut, with their several polls and estates, be, and they are hereby incorporated, by the name of The West Congregational Society in Dracut, with all the privileges, powers, and immunities which similar Societies are intitled to by the laws of this Commonwealth.

Sec. 2. Be it further enacted That the said West Congregational Society, be, and they are hereby holden to pay into the Treasury of said town of Dracut, all taxes legally assessed upon the inhabitants thereof, before the fourth day of June, instant, for the support of the minister, and shall be intitled to receive their ratable proportion, according to their polls and estates, of all the monies due, and belonging to said town, or that may have been in the treasury thereof on the said fourth day of June, instant, which has heretofore been appropriated to the support of the minister; and they shall specially appropriate their proportion of such money when received, to the support of a gospel minister within the said parish.

Sec. 3. Be it further enacted, That the clerk of said society shall keep a fair record of the names of all persons who are members thereof, and when any member of said society shall request a dismission therefrom, and shall signify the same in writing to said Clerk, such Clerk shall make a record thereof, and such person shall thereupon be dismissed, accordingly, but shall be held to pay his proportion of such money as shall have been previously granted, by said Society, and shall be subject to taxation in the first parish or precinct in said town.

Sec. 4. Be it further enacted, That all those who shall be hereafter desirous of becoming members of said Society being inhabitants of said town of Dracut and shall signify the same in writing to the clerk of the first parish or precinct in said town, thirty days at least previous to the annual

meeting of the inhabitants of said first parish or precinct in said town in the month of April, shall be considered in law as members of said Society ; And any person or persons who shall leave any other religious Society in said town of Dracut and join the Society incorporated by this act, shall be holden to pay his proportion of such money as shall have been previously granted by the Society which they shall leave as aforesaid.

Sect. 5. Be it further enacted, That Ebenezer Bridge, Esq be and he hereby is empowered and directed to issue his warrant to some principal member of said Society, requiring and empowering him to warn a meeting thereof at such time and place, as shall therein be set forth, for the choice of such officers as may be chosen by parishes in the month of March or April annually and for the transacting of such other business as may be legally transacted in such meetings.

This act passed June 22d, 1797.

Approved by the Governor.

INCREASE SUMNER.

FIRST PARISH MEETING,

The society being now legally and properly in existence, it only remained to organize under their charter. The warrant was duly issued by Ebenezer Bridge, a justice of the peace, as directed in the act of incorporation, and the first parish meeting was called and holden July 6, 1797—just two weeks after the act was approved by the Governor. At this meeting Col. James Varnum was elected moderator, Peter Coburn, Jr., clerk, Parker Varnum, Solomon Osgood and Timothy Coburn, assessors, and Col. James Varnum, treasurer.

The following votes were then passed :

Voted, To raise one hundred dollars for preaching.

Voted, To let out the collection of the money to the lowest bidder.

Voted, To accept David Blood as collector.

Voted, That Bradley Varnum and Jonathan Varnum constitute a committee to furnish preaching.

Made choice of Jeffrey Hartwell (a colored man) to sweep the meeting-house.

PREACHING SERVICES.

We are unable to state, in the absence of any record upon the subject, whom the society first employed as a preacher. The first reference to the subject was made by the treasurer, who says: "Paid Caleb Bradley seven dollars for preaching one Sabbath." Mr. Bradley was a brother of Mrs. Harriet Bancroft, who with her husband, Col. Jefferson Bancroft, and a son, Kirk H., and a daughter, Harriet B., united with this church May 9, 1858. Mr. Bradley may have been the first minister who preached in the new church, but we have no positive assurance of the fact.

In 1798 an order was drawn on the treasurer of the society for \$14.92, in favor of Joseph Dane, in full, for boarding Mr. Williams, Mr. Weston and Mr. Fletcher, when preaching for the society. Also an order the same year to Freeman Parker for \$56.00, for supplying the pulpit eight Sabbaths. In the year 1800 an order was drawn in favor of Jacob Coggin for \$94.00 for supplying seventeen Sabbaths. Also, the same year the society paid Rev. Humphrey Moore \$48.00 for preaching eight Sabbaths. In 1801 they paid him \$44.50 for preaching eight Sabbaths, and in 1802, he was paid \$28.00 for preaching services.

ANDOVER SEMINARY.

The Theological Seminary at Andover was founded in 1807, and opened September 28, 1808 (Mr. Bartlett having previously given \$20,000, Moses

Brown and John Norris each \$10,000), and after that time this pulpit was supplied considerably from that institution. The students came up on horse-back and preached two sermons "for two dollars and found." We are informed that some of the most talented clergymen of later years had their first experience in preaching in this church. Among those mentioned are President Lord, late of Dartmouth College; Bishop Parker, of New York; Rev. Humphrey Moore, who afterwards settled in Milford, N. H., where he remained until his death. Theodore Edson, late of St. Anne's Church, Lowell, preached here on one occasion when a young man. Not long before his death, President Lord attended church here on a pleasant Sabbath in summer, to view once more the old church where some of his first pulpit efforts were made.

STYLE OF ARCHITECTURE.

In early times the style of church-building in New England was plain and less pretentious than now. The churches in all the prosperous villages of New England looked about alike, and did not need to be labeled to indicate the purpose for which they were intended. This church was built and finished according to the style in those days. The pews were high and about six feet square, with seats around the sides, hung on wire hinges. There was a high pulpit on the north side, the ascent to which was by winding stairs. In front of the pulpit was

an inclosure, handsomely constructed, called "the Deacons' Seat." It was occupied by the minister and deacons on communion days and was frequently used by lecturers instead of the pulpit. On the other three sides of the house stood galleries. The "broad-aisle," so called, led from the front door (which opened where the vestry door does now, on the south side of the house) to the pulpit. There were also entrances on each end of the house.

SOUNDING-BOARD.

A century ago no first-class church was complete in its appointments without a "sounding-board," and this society was possessed of one which was handsomely constructed and decorated. It was suspended over the pulpit, and remained there until about the year 1828, when it was removed, by the request of the pastor, Rev. Sylvester G. Pierce, by a committee (without authority from the society) consisting of Jeremiah Varnum, Jonathan Gould and John T. Spofford. The affair caused no little disturbance in the minds of some of the members of the parish, and a parish meeting was called to consider the matter; but, after considerable discussion, it was thought best, on the whole, to let it remain in the loft of the horse-sheds, where it had been deposited.

On the next Sabbath one of the good brethren upon entering the church and seeing that the temple had been stripped of this adornment, amazed at what he considered such vandalism, stopped short,

•

and thus soliloquized : " They have taken away the Ark from the house of the Lord, and I will go, too." He then left the church and returned no more.

The old sounding-board was never restored. It remained in its resting-place until 1844, when the church was undergoing extensive changes and repairs ; it was then removed and sold with a lot of lumber to Col. Coburn Blood. A part of it is still in existence in possession of his son, Orford R. Blood. We have often heard, from members of the committee who removed the sounding-board, an account of the adventure and the excitement which it caused.

THE STEEPLE AND THE BELL.

The meeting-house, as originally constructed, had a " porch " on the east end ; but in the spring of 1820 that was removed and the tower with steeple, as it now stands, was erected. Captain Nathan Hunting framed this addition, assisted by Benjamin Melvin, Thomas, Samuel, Jeremiah and Daniel Varnum, Coburn Blood and others whose names we are unable to obtain. After the steeple was framed it was put together and raised bodily by means of pulleys. When it was almost up one of the ropes snapped, but the others held while the broken one was mended, and it was put safely into position. After it was raised, Samuel Varnum and Sewell Cilley climbed to the top where the vane was placed. Four sticks of timber, each forty-eight feet long, that would square about a foot, were re-

quired for corner posts. Samuel Woods and Nathan Tyler, of Middlesex Village, and Moses B. Coburn, of Dracut, each furnished one of these posts. Nearly all the people in the parish were there when the steeple was raised. Joseph Tyler superintended the raising. The first bell was purchased the same year (1820), and cost about \$700.

It was also "voted to build pews on the lower floor, where the seats now stand." The work was accordingly done, and on July 7th Samuel F. Wood, Captain Coburn Blood and Lieutenant Joseph Varnum, the committee, were authorized to give deeds of the pews.

A NEW STOVE.

The first means ever used for warming this church was by a large cast-iron box-stove, which stood upon high legs. It was purchased by individuals for the society, we judge from the following vote passed December 12, 1820: "Voted to give those persons, who have purchased a stove, liberty to set it up in the meeting-house." We are told that our grandfathers and grandmothers wore respectively, good homespun woolen breeches and gowns to meeting on the Sabbath, which comfortable articles contributed wonderfully towards the support of their fortitude and endurance, while sitting all day in a cold house in midwinter; but still we do not much wonder that they sang—

"Kindle a flame of sacred love
In these cold hearts of ours!"

The following quaint description is not over-drawn :

“ In the large square pew were seated around,
The pious matron in her woolen gown ;
The long queued sire sat free from legend witches,
In his buckled shoes and homespun breeches ;
In pulpit high the aged parson stood,
To pray, to plead, to counsel all for good ;
The mighty sounding-board hung over all,
In shapeless carving, fastened to th’ wall.”

It will be inferred that in “ olden times ” churches were not furnished with stoves or furnaces as they now are. An old gentleman, when about eighty years of age, said to us : “ I have always attended church here, and it was a good many years before we had any way of warming the house. I recollect very well the exertions I was obliged to make when a boy to keep my feet from freezing in church.”

THE FOOT-STOVE.

The first invention for personal comfort, by means of fire inside of churches, was a little tin foot-stove. It was about eight inches square, very nicely fixed into a wooden frame, with handles on top to carry it by. The stove was perforated with holes like the old-fashioned tin lantern, to let the heat out from a little sheet-iron box, inside the stove, filled with good hard-wood coals. Every woman who was able to own one, was glad to carry it to meeting, and we very well remember when the mothers and grandmothers came gracefully up the broad-aisle each with her foot-stove in one hand

and a Watts' hymn-book in the other, feeling doubtless that they were pretty well provided with the comforts, if not the luxuries, of this life. The following poem, cut from the Congregationalist, may aid us in forming an opinion of the importance of the invention of the foot-stove.

THE OLD FOOT-STOVE.

In the remote ancestral days—
 The pious days of yore—
 When simple tastes and simple ways
 Left little wish for more ;
 When sweet content prevailed supreme,
 The heart with faith so filled,
 That every thought and every dream
 Were deemed as heaven-instilled.

The church was then so sacred held
 That naught but fire divine,
 By whatsoever need impelled,
 Was sanctioned in the shrine ;
 The frosty airs assailed its door,
 And swept its crannies through,
 Invading the unshielded floor
 And unresisting pew.

However faith might warm the heart,
 Or the cold airs repel,
 The feet assumed a stand, apart,
 And threatened to rebel ;
 Forsooth it was a trial sad
 Those pedals had to meet,
 As, though the heart were warm and glad,
 The cold possessed the feet.

'Twas then invention—very young—
 A remedy assayed :
 The foot-stove into being sprung,
 And cold fled off dismayed.
 Though an " indulgence " deemed at first,
 A half-suspected sin,
 Woman the weak objection burst,
 And took the stranger in.

The foot-stove, fed by generous coals
 From the home hearth aglow,
 Gave genial comfort to the soles
 Exposed to icy woe.
 Then sweet contentedness prevailed,
 With no more shrinking dread,
 And though cold airs the crown assailed,
 The feet came out ahead.

The time is past when churches old
 Were fireless and chill,
 When foot-stoves human need consoled
 As fierce winds had their will ;
 Luxurious now the scene and place
 Of our devotion's rite,
 But may the fathers' sturdy grace
 Be kept in duty's light.

—*B. P. Shillaber.*

CHANGE TO PRESBYTERIANISM.

In 1819 this church and society joined the Presbyterian order and remained until 1837, when, as the record says, "They were permitted by the Presbytery at Newburyport to become Congregational." Joining the Presbytery was an act of pecuniary expediency. Those who permitted it, or advocated the change, felt that it was the best thing that could be done under the circumstances. They did not claim that the injunction "Neglect not the gift that is in thee, which was given thee by the prophesy, with the laying on of the hands of the Presbytery" (2 Tim. iv. : 14) had much to do with the revolution. The old refrain of—

"Dimes and dollars, dollars and dimes,
 An empty pocket is the most of crimes,"

had, perhaps, more of a controlling influence. The two denominations being the same in their doc-

trinal belief and manner of worship, and only differing in their form of church government, the change from the Congregational to the Presbyterian order was not regarded as important, and we have never heard that the society ever had occasion to regret its action, and in many respects it was greatly improved. By the encouragement and material aid which it received from the Presbytery it was soon enabled to procure the services of a settled minister. Soon after this a large number of citizens of East Chelmsford (where Lowell now stands) obtained an act of the legislature setting them off from Chelmsford to this society, for parochial purposes, which greatly strengthened and encouraged it. Their names are nearly all familiar to the writer, and some of them, who lived to an advanced age, were personally known to him. Most of them, however, passed away many years ago.

Although the society "became congregational" in 1837, the name "Presbyterian" remained unchanged until 1850, as we see by the following act of the legislature :

Be it enacted, &c., as follows: That the Presbyterian Church and Society in Dracut, in the County of Middlesex, shall, after the passing of this act, be called and known by the name of the West Congregational Church and Society in Dracut. This act shall take effect from and after the time when it shall have been accepted by the Church and Society at a meeting called for that purpose.

April 2, 1850.

ADDITIONAL MEMBERS FROM CHELMSFORD BY ACT OF THE LEGISLATURE.

Be it enacted, &c., as follows :

That Phineas Whiting, Nathaniel Wright, John Ford, Silas Hoar, Artemas Holden, James Bowers, Jonathan Bowers, Samuel F. Wood, Nathan

Tyler, Josiah Fletcher, Joseph C. Hall, Otis Tyler, Nathan Tyler, Jr., Nathan Hunting, Nathan P. Ames, Joseph Dane, Ephraim Osgood, Simeon Parker, Lewis Butterfield, Zebulon Parker, Jeduthan Parker, Osgood Worcester, Joel Dix, Varnum Spalding, Robert Spalding, Micajah Bowers, Bradley Varnum, John Goulding, Samuel Hunt, Moses Chever, Jr., and Amos Proctor of Chelmsford, in the County of Middlesex, with their polls and estates, be and they are hereby set off for parochial purposes only from said town of Chelmsford, and annexed to the West Congregational Society in Dracut in said County, there hereafter to enjoy all the parochial privileges of said society and to pay their proportion of all necessary charges that may arise therein for the purposes aforesaid. Provided nevertheless that the aforesaid persons shall be holden to pay their proportion of all parochial taxes now assessed or granted by the said town of Chelmsford.

Approved by the Governor February 1, 1820.

A. BRADFORD, *Secretary of the Commonwealth.*

SETTLED PASTORS.

During the existence of the Pawtucket Church there have been eight pastors settled over it, viz:

Rev. REUBEN SEARS, from January 31, 1821, to August 26, 1827.

Rev. SYLVESTER G. PIERCE, from April, 1829, to April 25, 1832.

Rev. TOBIAS PINKHAM, from May 18, 1836, to April 16, 1839.

Rev. JOSEPH MERRILL, from April 20, 1842, to April 19, 1848.

Rev. BROWN EMERSON, from June 5, 1850, to May 9, 1854.

Rev. PERRIN B. FISKE, from Oct. 1, 1863, to Nov. 7, 1865.

Rev. JOSEPH BOARDMAN, from September 1, 1870, to November 1, 1874.

Rev. CHARLES H. WILLCOX (the present pastor), settled November 6, 1884.

ELDERS* AND DEACONS.

When the church organized under the Presbyterian order (April 19, 1819) three elders and two deacons were elected. The following list comprises

* The following record appears under date of November 20, 1819: "The Elders and Deacons were ordained and solemnly set apart to their respective offices with the exception of Jabish Coburn, who was not present in consequence of sickness." "Sabbath, August 12, 1827, Samuel Coburn was set apart and ordained as an Elder." There are no records of the church prior to 1819.

all who have been chosen since that date—all elected for life.

ASA UNDERWOOD, Elder, elected November 19, 1819; died October 3, 1834, aged 82 years.

JABESH COBURN, Elder, elected November 19, 1819; died June 17, 1824.

PARKER VARNUM, Elder, elected November 19, 1819; died December 18, 1824.

SAMUEL COBURN, Deacon, elected November 19, 1819.

JOSEPH C. HALL, Deacon, elected November 19, 1819.

ROBERT BARTLEY, Elder, elected July 27, 1827; ceased to act, 1829.

DANIEL COBURN, Elder, elected August 28, 1828; ceased to act May 25, 1838; died May 25, 1838.

NATHANIEL B. COBURN, Elder, elected August 15, 1831; ceased to act November, 1848; died April 12, 1854.

JEREMIAH VARNUM, Elder, elected August 15, 1831; ceased to act April, 1859; died April 18, 1876, aged 82 years.

JOHN P. BROWN, Elder, elected August 15, 1831; ceased to act May, 1846; died June 19, 1878.

THEODORE HAMBLET, Deacon, elected November, 1848; ceased to act March 23, 1860; died September 30, 1880.

ABEL COBURN, Deacon, elected April, 1859; ceased to act May 31, 1872.

ASA CLEMENT, Deacon, elected March 26, 1860; ceased to act February 23, 1865.

AUGUSTUS COBURN, Deacon, elected February 23, 1865; ceased to act January 14, 1877.

ALFRED BROWN, Deacon, elected January 21, 1876; ceased to act June 23, 1877.

SAMUEL B. SIMONDS, Deacon, elected January 12, 1883.

GEORGE B. BROWN, Deacon, elected January 12, 1883; ceased to act March 9, 1885.

SILAS M. DICKEY, Deacon, elected March 9, 1885; ceased to act January 4, 1886; died February 15, 1886, aged 37 years.

JOHN J. COLTON, Deacon, elected March 13, 1887.

CLERKS.*

During the time the church was Presbyterian it appears that Rev. Reuben Sears, the pastor, who was

* Samuel B. Simonds, the present clerk, says: "I think it must have been customary for the moderator to enter upon the records meetings and business transactions, thereby performing the duties of clerk. I find the records entirely omitted for several years, and others not in their chronological order."

moderator, served also as clerk. His first record was made February 15, 1821, and his services continued to May 4, 1826.

At a meeting holden July 27, 1827, Robert Bartley was chosen clerk.

May 16, 1828, Rev. Sylvester G. Pierce is first mentioned as a moderator, and it is supposed he also acted as clerk. The last meeting he attended as moderator was June 15, 1832.

May 31, 1834, Mr. Payson appears as moderator and the last record concerning him as such was July 26, 1834.

July 29, Rev. Tobias Pinkham appears as Clerk, although there is no record when he was chosen. His services, as such, closed April 16, 1839. His services also closed as pastor on that date.

Horatio N. Marshall served as clerk from November, 1848, to March 23, 1860.

February 23, 1863, Augustus Coburn appears as clerk—no record when chosen. He resigned July 5, 1870.

A. C. Varnum served from July 5, 1870, to September 13, 1871. James M. Coburn served from September 13, 1871, to January 21, 1876. A. C. Varnum from January 21, 1876, to March 24, 1884. Samuel B. Simonds was elected March 24, 1884, and is still serving.

The clerk of the parish at the present time (1888) is Orford R. Blood. He was elected in March, 1871, and has served continuously since that time.

SUNDAY SCHOOL.

A Sunday School was opened in connection with this Church in the year 1828, and it has been continuously in operation since that time. The first superintendent was Robert Bartley. No record was made of the organization of the school or of its transactions or membership for some thirty years, but the superintendents have been, Robert Bartley, Jonas Varnum, Amos Pearson, Joseph Conant, Abel Coburn, Asa Clement, Henry M. Woodward, John J. Colton, Arthur M. Clement, James M. Coburn, Henry L. Newhall and Edward S. Howe. Mr. Howe is the present superintendent and has served in that capacity about five years, having been elected in March, 1883.

The School at the present time numbers two hundred and sixty-seven, including officers and teachers.

A library in connection with the school numbers about five hundred volumes.

Since the time of the establishment of this school in 1828, great importance has been attached to Sunday Schools, as may be seen from the fact that there are said to be in the United States nearly three millions of pupils connected with the Congregational, Presbyterian, Methodist and Baptist denominations alone. It is estimated that more than five millions of people are now studying the same passages of scripture on the Lord's day in this country, Great Britain and on the continent. The distinction of having originated the first successful Sunday School system is ascribed, as is well

known, to Robert Raikes, of Gloucester, England, in 1781. The success which attended these schools in Gloucester commended them to public favor.

Mr. Raikes was admitted to an audience with the Queen, at Windsor, who talked with him an hour about the results. In 1785 a society was formed for establishing Sunday Schools throughout the British dominions. Four years later three hundred thousand scholars were enrolled as attendants. These movements in Great Britain attracted attention to the subject in this country, and led to the organization of a society in Philadelphia, in January, 1791, for the establishment and support of Sunday Schools. The object aimed at in their early history was—"To improve children who lacked advantages, and to promote morals and manners." The extensive organization of Sunday Schools, strictly for religious instruction, in this country, is of comparatively recent date. Churches began to assume charge of Sunday Schools in the United States about the year 1809, and from that time the instruction began to be more exclusively religious.

REVIVALS.

Since 1819 there have been five seasons of special revival. In 1828, during the pastorate of Rev. Sylvester G. Pierce, twenty-six persons united with the church on profession. Of these only two are now living, viz: Mr. Jephthah Underwood, of Pelham, N. H., and Mrs. Mehitable F. Varnum, widow of Dea. Jeremiah Varnum. In 1842, soon

after the installation of Rev. Joseph Merrill, twenty-four persons united with the church. Of these there are but four now living. In 1852, during the settlement of Rev. Brown Emerson, seventeen. In 1858, during the stated supply of Rev. Moses Patten, thirty. July 4, 1880, during the services of Rev. Elias Nason, twenty-three united with the church on profession, and four by letter.

MEMBERSHIP.

Four hundred and thirty-five persons have united with the church since it was re-organized in 1819.

There are at the present time, one hundred and fifty-two members including some non-residents.

THE LADIES' SOCIABLE.

In connection with this Church and Society there is an organization called the Ladies' Sociable. Its object is, as its name suggests, to promote friendly feeling among members of the congregation, and unite them in efforts to advance the interests of the Society. Funds are gathered by a voluntary membership fee and a small fee at each sociable. The money so gathered is dispensed in local charities, repairs and improvements on the buildings of the Society, and for the benefit of the Society generally. The Ladies' Sociable has taken the place of what was formerly known as "The Sewing Circle," which

organization was established, as we are informed, in 1828.

Mrs. Clarimond W. Pierce, wife of the pastor, Rev. Sylvester G. Pierce, was its projector, and she was elected its first president. It was the custom of the members to meet about once each month, at the houses of such as could accommodate them, and engage in sewing and knitting, after short devotional exercises, and after distributing such portion of the result of their labors, among the needy in the parish, as was thought best, to sell the remainder and appropriate the money for the benefit of the Society, generally towards paying the minister's salary.

In the early history of the Sewing Society we are not aware that any record was kept. We are informed by one of the members who is still living, that this being something out of the usual order of church methods, some of the conservative matrons did not at first take to it; in fact they were inclined to make fun of the plan and subject it to ridicule. They called it the "Pin-Cushion Society," and other derisive names. The very first meetings were female prayer-meetings, then work was introduced, and subsequently a supper was prepared. After awhile it became quite popular and all the ladies attended without regard to religious sentiments.

In 1834 a constitution was adopted and the name changed to "The Female Charitable Educational Society," and a record kept of all the meetings and transactions of the Society. The constitution was as follows :

We, the subscribers, feeling deeply sensible of our obligation to improve our time and talents in such a manner as to promote the interests of religion and benefit mankind, and believing the present to be a day of action—a time when all are called upon to unite in the benevolent enterprise of doing good, encouraged by the example of others and the promises of God—we do hereby resolve to form ourselves into a society, with the confidence that by a united effort we shall be enabled to accomplish much more than it would be possible to do by acting in an individual capacity. Looking for Divine aid and guidance we hope ere long that this Society may become one of those standards that shall be a tributary to that river which shall make glad the City of our God. We therefore resolve,

1st. The ultimate object of this Society shall be to aid the American Education Society in the education of indigent young men for the Gospel Ministry, and to afford assistance to those who may be considered proper objects of charity in our parish, etc.

The first officers elected after the adoption of the above constitution (November, 1834) were :

President,	MRS. NATHANIEL B. COBURN.
Vice President,	MRS. ANN HOLDEN.
Secretary,	MISS HARRIET COBURN.

The members for the year (1834) were :

Mrs. Sarah Bodwell,	Mrs. Mary Coburn,
Mrs. Ann Holden,	Mrs. Jeremiah Varnum,
Mrs. Jonas Varnum,	Mrs. Pascal P. Coburn,
Mrs. Prescott Coburn,	Mrs. John P. Brown,
Mrs. Simeon Marshall,	Miss Polly Varnum,
Mrs. Hannah Varnum,	Miss Martha Varnum,
Miss Augusta Varnum,	Mrs. Franklin Osgood,
Mrs. Augustus Coburn,	Miss Sarah Ann Bodwell,
Miss Jane Bodwell,	Miss Harriet Coburn,
Mrs. Thomas Varnum,	Mrs. Moses Clement,
Mrs. David Blood,	Mrs. Nathaniel B. Coburn,
Mrs. ——— Proctor,	Mrs. Jonathan Gould,
Miss Czarina Coburn,	Mrs. James Coburn,
Miss Mary A. Holden,	Mrs. Lydia A. Coburn,
Mrs. Elizabeth P. Coburn,	Mrs. Sarah I. Coburn,
Mrs. Elizabeth Coburn,	Mrs. Joseph Gould.
Miss Prudence Ford,	

Among the additional names of members in after years, we find those of —

Mrs. Martha Pinkham,	Mrs. Bradley Varnum,
Mrs. Dr. Parsons,	Mrs. Mariam Soule,
Mrs. Robert Park,	Mrs. Isaac Page,
Mrs. Peter Coburn,	Mrs. Ephraim Coburn,
Mrs. Amos Pearson,	Mrs. Rhoda Brown,
Mrs. Jabish Coburn,	Mrs. Franklin Osgood,
Mrs. Benjamin Gage,	Mrs. Dorcas Stearns,
Mrs. Leonard Burbank,	Mrs. Peter Hamblet,
Mrs. Atis Ansart,	Mrs. John Cheever,
Mrs. Jonathan Varnum,	Mrs. Abel Ansart,
Mrs. Joseph S. Conant,	Mrs. Dorcas Marshall,
Mrs. Joseph Merrill,	Miss Jane C. Varnum,
Mrs. Willard Coburn,	Mrs. Levi Parker,
Mrs. Vespasian Nutting,	Mrs. John P. Cutter,
Miss Caroline D. Gould,	Mrs. William P. Varnum,
Miss Ednah H. Varnum,	Mrs. Leah Brown,
Mrs. Asa Clement,	Mrs. Thornton Page,
Mrs. Julia Carter,	Mrs. Theodore Hamblet,
Mrs. P. S. Coburn,	Mrs. John Tabor,
Mrs. Horatio N. Marshall,	Mrs. Timothy V. Coburn,
Mrs. Benjamin S. Coburn,	Mrs. Abel Coburn,
Mrs. Charles B. Varnum,	Mrs. Lendol Underwood,
Mrs. Brown Emerson,	Mrs. George S. Coburn,
Mrs. Joseph Wilson,	Mrs. Justus Richardson,
Mrs. Asa Carlin,	Mrs. D. V. Hamblet,
Mrs. Joseph B. V. Coburn,	Miss Eleanor Varnum,
Mrs. Ruth Hamblet,	Mrs. W. H. Hull,
Miss Sarah A. Varnum,	Mrs. Timothy Coburn,
Mrs. David P. Farmer,	Mrs. Alexis Pierce,
Miss Jane Tabor,	Mrs. O. R. Blood,
Mrs. Herbert Marshall,	Miss Maria P. Varnum,
Miss Almira Coburn,	Mrs. Jefferson Bancroft.

After the organization of the Society upon a permanent basis, in 1834, it having proved itself a valuable auxiliary to church work, the following-named persons filled the office of president, viz :

- MRS. NATHANIEL B. COBURN, from November, 1834, to January, 1849.
 MRS. ITHAMER A. BEARD, from January, 1849, to January, 1852.
 MRS. BROWN EMERSON, from January, 1852, to January, 1855.
 MRS. NATHANIEL B. COBURN, from January, 1855, to January, 1859.

From the beginning of the year 1859 to the year 1877 the records are missing and we have no

means of furnishing any information during that time of anything that occurred, but we can state from personal recollection that the Society was in existence during those years. The full board of officers for the year 1858 was as follows :

President,	MRS. NATHANIEL B. COBURN.
Vice President,	MRS. JEREMIAH VARNUM.
Secretary,	MRS. GEORGE S. COBURN.
Treasurer,	MRS. HORATIO N. MARSHALL.
Managers,	{ MRS. TIMOTHY COBURN.
	{ MRS. WILLARD COBURN.

From the year 1877 to the present time the records have been preserved and are complete. The name of the Society has been changed and is now called "The Ladies' Sociable," but the original constitution and by-laws are now in use. The various members during the time are too numerous to mention individually, but comprise most of the active members of the parish, old and young. The officers for the respective years were as follows :

1877 and 1878.

President,	MRS. THOMAS VARNUM.
Vice President,	MRS. JOHN J. COLTON.
Secretary,	MISS IRENE COBURN.
Treasurer,	MISS ABBIE A. UNDERWOOD.
Collectors,	{ MRS. RUFUS B. WHITNEY.
	{ MRS. JOSEPH M. WILSON.

1879 and 1880.

President,	MRS. JOHN F. TABOR.
Vice President,	MRS. JOHN J. COLTON.
Secretary,	MISS LAURA J. GOULD.
Treasurer,	MISS SYBIL E. MARSHALL.
Collectors,	{ MISS KATE F. HULL.
	{ MISS MINNIE B. CHASE.

1881.

President,	MRS. O. R. BLOOD.
Vice President,	MRS. PETER S. COBURN.

Secretary,	MISS LAURA J. GOULD.
Treasurer,	MRS. ABNER H. MARSHALL.
Collectors,	{ MISS CORA B. BLOOD.
	{ MISS HELEN TABOR.

1882.

President,	MRS. O. R. BLOOD.
Vice President,	MRS. PETER S. COBURN.
Secretary,	MISS LAURA J. GOULD.
Treasurer,	MRS. ABNER H. MARSHALL.
Collectors,	{ MISS GRACE CHASE.
	{ MISS FRANCES WILSON.

1883.

President,	MRS. O. R. BLOOD.
Vice President,	MRS. PETER S. COBURN.
Secretary,	MISS MINNIE B. CHASE.
Treasurer,	MRS. AENER H. MARSHALL.
Collectors,	{ MRS. O. R. BLOOD. MRS. HENRY S. FOSTER.

1884.

President,	MRS. JOSEPH M. WILSON.
Vice President,	MRS. J. F. TABOR.
Secretary and Treasurer, .	MRS. CHARLES O. RICHARDSON.
Collectors,	{ MRS. HENRY S. FOSTER.
	{ MRS. M. S. TORSEY.

1885.

President,	MRS. JOSEPH M. WILSON.
Vice President,	MRS. J. F. TABOR.
Secretary,	MRS. CHARLES O. RICHARDSON.
Treasurer,	MRS. F. E. JEWETT.

1886.

President,	MRS. JOHN J. COLTON.
Vice President,	MRS. BENJAMIN C. MORRISON.
Secretary,	MRS. HENRY S. FOSTER.
Treasurer,	MRS. F. E. JEWETT.
Collectors,	<div> { MRS. A. J. HOWE. { MRS. ROBERT B. SEATON. </div>

1887.

President,	MRS. JOHN J. COLTON.
Vice President,	MRS. BENJAMIN C. MORRISON.
Secretary,	MRS. HENRY S. FOSTER.
Treasurer,	MRS. IRA M. CHASE.
Collectors,	{ MRS. A. J. HOWE.
	{ MRS. ROBERT B. SEATON.

1888.

President,	MRS. A. C. VARNUM.
Vice President,	MRS. BENJAMIN C. MORRISON.
Secretary,	MRS. HENRY B. FOSTER.
Treasurer,	MRS. IRA M. CHASE.
Collectors,	{ MRS. A. J. HOWE.
	{ MRS. ROBERT B. SEATON.

The following-named additional organizations are connected with Pawtucket Church :

WOMAN'S BOARD OF MISSIONS.

The Pawtucket Church Auxiliary to the Andover and Woburn Branch of the Woman's Board of Missions was organized January 4, 1885, with the following officers :

President,	MRS. CHARLES H. WILLCOX.
Secretary,	MISS LIZZIE C. COBURN.
Treasurer,	MRS. CLARENCE G. COBURN.

The same officers served for the year 1886 with the addition of Mrs. Joseph M. Wilson as vice president.

1887.

President,	MRS. A. C. VARNUM.
Vice President,	MRS. J. M. WILSON.
Secretary,	MISS LAURA J. CHASE.
Treasurer,	MRS. MARIA P. COBURN.

1888.

President,	MRS. C. H. WILLCOX.
Vice President,	MRS. A. J. HOWE.
Secretary,	MISS LAURA J. CHASE.
Treasurer,	MRS. C. G. COBURN.

The Woman's Board of Missions was incorporated by an act of the legislature of Massachusetts in the year 1869. The society is located in Boston and acts in connection with the American Board of

Commissioners for Foreign Missions. The Woman's Board has various branches in different states, and each branch has auxiliaries in different churches. The Pawtucket is an auxiliary of the Andover and Woburn branch, which comprises twenty-eight Auxiliaries and thirteen mission circles.

The receipts for 1886 were \$2,731.58.

THE YOUNG PEOPLES' SOCIETY OF CHRISTIAN ENDEAVOR.

This society was organized at Pawtucket Church October 24, 1884. Its object, as expressed in the constitution adopted, is "To promote an earnest christian life among its members; to increase their mutual acquaintance; and to make them more useful in the service of God." The officers have been as follows:

1884.

President,	REV. C. H. WILLCOX.
Vice President,	SILAS M. DICKEY.
Secretary,	LAURA J. CHASE.
Treasurer,	NELLIE V. COLTON.

1885.

President,	REV. C. H. WILLCOX.
Vice President,	EDWARD S. HOWE.
Secretary,	JENNIE JEWETT.
Treasurer,	NELLIE V. COLTON.

1886.

President,	REV. C. H. WILLCOX.
Vice President,	JOHN H. OLIVER.
Secretary,	LILLA C. WARD.
Treasurer,	LIZZIE A. RUSSELL.

1887.

President,	EDWARD S. HOWE.
Vice President,	NORMAN L. PEAVEY.
Secretary,	ALICE M. COLTON.
Treasurer,	MABEL M. HOWE.

THE GOLDEN RULE SOCIETY.

This Society was organized March 5, 1884. Its object is for charitable and missionary purposes. The officers have been as follows:

1884, 1885, and 1886.

President,	MISS ALICE M. COLTON.
Vice President,	MISS FRANKIE C. WILSON.
Secretary and Treasurer,	MISS MABEL M. HOWE.
Collector,	MISS LILLIAN MORRISON.

1887 and 1888.

President,	MRS. B. C. MORRISON.
Vice President,	MRS. CHARLES H. WILLCOX.
Secretary and Treasurer,	MISS MARY H. WILSON.

CHAUTAUQUA CIRCLE.

The Pawtucket Local Circle of the Chautauqua Literary and Scientific Circle, organized October 19, 1885. Article second of the constitution adopted by this Society, says "It shall comprise two classes of members. First—Regular members who hold tickets from the secretary of the Chautauqua Literary and Scientific Circle at Plainfield, N. J., and, second, Local members, who, not having joined the general circle, desire to avail themselves of the advantages of the local organization." Since the organization the officers, at various times, have been as follows:

PRESIDENT.

REV. C. H. WILLCOX.

VICE PRESIDENTS.

MISS JOSIE BELL STUART.	MISS CLARA OLIVER.
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SECRETARIES.

MISS LIZZIE C. COBURN,	MISS ALICE W. BURNHAM,
MISS EFFIE J. MARSHALL.	

THE PROFESSIONS.

Among those persons who have entered the learned professions, who have belonged to this parish, are the following :

CLERGYMEN.

Rev. Jonas Colburn, son of Deacon Jabesh Colburn.

LAWYERS.

John Varnum,
Nathaniel Wright,
Benjamin F. Blood,
Edwin Coburn,

Joshua N. Marshall,
Atkinson C. Varnum,
Jonas P. Varnum,
Charles C. Colton.

DOCTORS.

Henry Whiting,
Joel Spaulding,
John J. Colton,

Lorenzo S. Fox,
George W. Clement.

TEACHERS.

There are quite a number of persons, members of this parish, who have been engaged in the vocation of teaching school. Some in their younger days as they were obtaining an education, or preparing for other duties, and some who have made it their calling for life. In the list are those who have taken high positions and commanded large salaries. There may be others not included here, but we recall only the following names :

George W. Coburn,
Jesse Clement,
Bartlett Coburn,
Charles B. Varnum,
John J. Colton,
Charles C. Colton,
Atkinson C. Varnum,
Joshua N. Marshall,

Miss Laura J. Gould,
Miss Florence D. Coburn,
Miss Agnes J. Graves,
Miss Ellen M. Holden,
Miss Minnie B. Chase,
Miss Martha D. Coburn,
Miss Cleora F. Chase,
Miss Abbie B. Hamblett,

Jephthah Underwood,
 Joseph A. Stuart,
 Sidney E. Stuart,
 Roscoe L. Chase,
 Miss Jane Coburn,
 Miss Almira Coburn,
 Miss Lauretta Coburn,
 Miss Mercy Underwood,
 Miss Elizabeth Clement,
 Miss Josephine Coburn,
 Miss Jane C. Varnum,
 Miss Ellen F. Coburn,
 Miss Abbie A. Underwood,
 Miss Maria P. Varnum,
 Miss Czarina C. Varnum,
 Miss Irene Coburn,
 Miss Frances Stearns,
 Miss Elizabeth C. Coburn,
 Miss Harriet Merrill,
 Miss Mary J. Abbott,
 Miss Marzette H. Coburn,

Miss E. Adelaide Hamblet,
 Miss Viola Hamblet,
 Miss Annie M. Varnum,
 Miss Martha A. Osgood,
 Miss Hannah P. Bodwell,
 Miss Georgianna R. Ames,
 Miss Charlotte A. Cutter,
 Miss Josie Bell Stuart,
 Miss Julia Cutter,
 Miss Harriet B. Bancroft,
 Miss Effie J. Marshall,
 Miss Jennie Jewett,
 Miss Martha Blood,
 Miss Lucetta Blood,
 Miss Matilda Coburn,
 Miss Jennie B. Coburn,
 Emeline L. Pierce,
 Mary Bodwell,
 Jane Bodwell,
 Czarina Coburn.

MUSIC.

“And David spake to the chief of the Levites, to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.”—1 Chron. xv : 16.

“Praise God in his sanctuary”—“praise him with stringed instruments and organs.—Psalms cl.

The method of performing the service of song for public worship in this Society, was by a select choir until 1868, when the “New Sabbath Hymn and Tune Book,” arranged by Lowell Mason, Edwards • Park, and Austin Phelps, was introduced, which contained both music and hymns adapted to congregational singing. In the early existence of the Society the choir was led, for many years, by Henry Osgood, a powerful bass singer, and during the last of his services he was paid a small salary by one

of the congregation who realized that good music was an important part of religious services on the Sabbath.

The singing has always been accompanied by instrumental music of some kind. The violin, bass-viol, flute, clarinet, bugle, cornet, trombone, flageolet, and occasionally other musical instruments, were used by an orchestra, in most of the churches in New England, and about all of them, at one time or another, have been used here since our own recollection.

In May, 1850, the Society purchased the organ which is now in use. It was built to order and set up by George Stevens of East Cambridge, for the sum of \$400. Timothy V. Coburn, deceased, a brother of Dea. Abel Coburn, was the first organist and played for a number of years without compensation. He was a fine musician, a composer of music, and had played the violin in church for some years before the organ was obtained. Mr. Coburn removed to Columbia, Texas, in 1857, and died there April 19, 1860, leaving a widow and two daughters.

After the removal of Mr. Coburn from Dracut, various other persons have presided at the organ at different times, among them Mr. Warren C. Hamblet, Miss Cora Tolman, Mr. Orin F. Osgood, and Mr. Irvin A. Foote.

Some of the other musicians who played with the choir, at various times, as a part of the orchestra, before the organ was purchased, were Zadoc Lew, quite a celebrated player, for his day, on a bassoon and other wind instruments; Nathaniel

Varnum, Jeremiah Varnum, Orford R. Blood, John T. Spofford and Gordon F. Tucker (players upon the bass-viol), Oliver P. Varnum, Rufus Freeman, John Cutter, Joseph Merrill, Rapha W. Sawyer, A. C. Varnum, violinists; Adrastus Lew, claironet; Coffern Nutting, trombone.

The history of music as used in public worship may be briefly stated as follows:

Two principal methods have prevailed, to a greater or less degree: that of the *whole Congregation* and that of a *select Choir*. The Congregation was the primitive method, and the only one known in the early history of the Church. The method of singing by a choir came into the Church at a later period, with wealth, power, and worldly greatness, and it has been her attendant rather in temporal prosperity than in poverty and adversity.

At the time of the Reformation, Congregational Singing had become extinct, and the more artistic manner of choirs, consisting mostly of an inferior order of the clergy, singing in a language unknown to the people had taken its place. Luther, Calvin, Knox, and others, took early measures to rescue the singing service in public worship from the hands of the clergy, and to reinstate it as an exercise for the people. It was no attempt on the part of the Reformers to introduce an artistic manner of song, but, on the contrary, a very plain one, a "highway" of Psalmody, in which "the way-faring man, though a fool, should not err."

The Congregational method, thus restored to the churches, was brought to this country by the Protestant Fathers. It continued to be their only method for about a century and a half. It is not surprising that during this period, amidst the deprivations which the new settlements experienced, attention to song should have been neglected, nor that, neglected by generation after generation, the ability for it should have been well-nigh lost. In the early part of the last century the very low condition of the singing in public worship began to attract the attention of some of the friends of religion, and measures were taken by a few of the leading clergymen and others for reform. Hitherto all the singing in the American churches had been unisonous, the melody only having been sung; but in 1720 a book of tunes in three parts, "Cantus," "Medius" and "Basus," was published by Rev. Thomas Walter. The harmonizing of the tunes in parts undoubtedly grew out of the fact that the more elaborate service of choirs had always taken that form both in the Lutheran and English church. In the Protestant churches of Europe generally, metrical Psalmody continues to this day to be sung, as it was originally, in unison, and it is at least doubtful whether parts in harmony for the choir and unison for the congregation would not still be the best arrangement for Church Song. This new arrangement of tunes in parts led to the formation of choirs. At first, they were introduced only as helps to Congre-

gational Singing, but this gradually yielded, as it had done before, and the new method advanced with sure and steady progress, until towards the close of the last century it had become the almost exclusive method of Church Song. And now, within fifteen or twenty years, Congregational Singing is again attracting attention, and many churches have adopted this method, some supported by a choir and some without.—*Preface: New Sabbath Hymn and Tune Book.*

When the Puritans came to this country in 1620 they brought with them some neat little hymn books called "Ainsworth's Version of the Psalms," published about the year 1618, by Rev. Henry Ainsworth, for some years a teacher of the church at Amsterdam, and it was their custom to sing from them in their public worship. These books were continued in use until the year 1640, when a hymn book was arranged by the clergymen of the colonies, called "The Bay Psalm Book."

This was the first hymn book printed in the colonies, but the expense was so much that only a comparatively small number could be sold, and it was at this time that the practice of "lining out the hymn" began. When there were only a limited number of hymn books, the minister would select a hymn, and read a line or two, and then the congregation would sing what had been read, and so on until as many verses had been sung as was desired. It took some forty years for the lining-out process to become universal, but at last about every church in New England performed their singing in that way. The practice continued for a hundred years or more and it cost a great effort to break it up, even after hymn books became plenty, and it was a very serious subject of contention in many of the churches for several years. The practice had gone past, however, before the Pawtucket Church began, in 1797.

The dates assigned to some of the tunes that we call old are as follows: "Old Hundred" and "Monmouth" go back to the time of Luther and the Reformation, 1520; "Dundee," 1615; "St. Martyn's," 1735; "Darwell" and "Greenville," 1750; "The Italian Hymn," "Mear," and the "Portuguese Hymn," 1760; "Silver Street" and "St. Thomas," 1779; "Peterboro'," "Lenox" and "Amsterdam," 1776; "Cambridge," 1790; "Dedham" and "China" about 1799.

The first hymn books used here were "Watt's Psalms and Hymns." They were originally published in separate volumes. Several copies may now be found in families whose ancestors worshiped here. They were first published in England in one volume, about the year 1718. Dr. Franklin also published an edition in Philadelphia, in 1741. This book continued for some years, but was succeeded by the "Watts and Select," edited by Samuel M. Worcester, and published in 1834.

The "Watts and Select" was used in this church until 1868. The "New Sabbath Hymn and Tune Book" having then been introduced and adopted, it remained until the autumn of 1877, when it was superseded by the "Songs of the Sanctuary," which is now in service and generally satisfactory. It contains hymns and tunes, and the singing at this time is performed by the congregation aided by the organ, which has been played for the last ten years by Miss Nellie V. Colton, daughter of Dr. John J. Colton.

About the year 1870, the Society procured a seraphine for the use of the Sunday school, and a

piano for the vestry in 1881. Miss Colton presides at all these instruments for day and evening services and the Sunday school, and has been absent but six Sundays during all these years when there has been preaching, excepting her vacations during the month of August of each year.

COMMUNION SERVICES.

In 1804, Mrs. Abiah Varnum (wife of Parker Varnum, Esq.) and Mrs. Martha Varnum (wife of Col. James Varnum) presented the church with a communion service, which was used until another service was presented, in 1877.

The old service was of pewter, which was about the most elegant ware in use at the time when it was presented. In old times various styles of plate and dishes were made of pewter; and polished pewter plate was kept on sideboards, by people of wealth, just as silver plate is at the present time.

TEMPERANCE.

The agitation of the subject of temperance began in this Society in 1828, and many of our best and most enterprising men joined in the movement in favor of temperance reform. The American Temperance Society had been formed in Boston, two years earlier (February, 1826), and a weekly paper, called *The National Philanthropist*, had been established there, but afterwards removed to New

York; and another one was soon after started, called *The Journal of Humanity*, edited by Rev. Edward W. Hooker.

The temperance work was under the leadership of such men as Rev. Justin Edwards of Andover, Rev. Nathaniel Hewett of Fairfield, Conn., Rev. Lyman Beecher of Litchfield, Conn., Jeremiah Day, D. D., president of Yale College, and others; and in most towns throughout the state temperance societies had been formed as early as 1830. In 1831 there were reported nineteen state societies, comprising 3000 local societies, with more than 300,000 members. Maine, Alabama, Louisiana, Illinois and Missouri were the only states in which a state society had not been formed at that time.

The first temperance society in this vicinity was formed in Lowell in 1829. The late Hon. John A. Knowles was secretary of the first meeting called to organize it. Elisha Glidden was the first president, Elisha Huntington the second, John A. Knowles the third, and William Austin the fourth. The first temperance society in Dracut was formed in 1830, Joseph Butterfield Varnum president. In 1834 the young men formed a society. Timothy V. Coburn was president, Jesse Clement vice president, George W. Coburn secretary and Abel Coburn treasurer. Soon after this society went into operation the young ladies formed one of which Miss Sarah Ann Blood was president. Each of these societies numbered about a hundred, and they were finally united as one organization. Temperance addresses and essays were made at their meetings, and some effective temperance work was done. An influence

was exerted which is felt to this day among our citizens. Before this movement began here, in 1828, the use of distilled liquors was universal, and moderate drinking was considered no disgrace. Liquors were used on all public occasions, even at ordinations and funerals. A clergyman, settled in 1818, informs us that at his ordination, among more than twenty ministers present, only one refused to take his grog at the proper time, nor was it deemed inconsistent with christian character and experience, and it would have been considered a serious breach of etiquette not to have it provided for all in attendance. Quite a change in sentiment has taken place since that time.

MASONIC EXERCISES IN PAWTUCKET CHURCH.

It was on the twelfth day of October, 1809, that the consecration exercises of the Pentucket Lodge of Free and Accepted Masons, (which had been established in 1807, took place in the Pawtucket Church. The seventy-fifth anniversary of this lodge was also celebrated with appropriate ceremonies in this church, March 9, 1882, and for an account of both events we are indebted to The Morning Mail of March 10th of that year. A brief abstract of its report is as follows.

The members of Pentucket Lodge of Masons celebrated the seventy-fifth anniversary of its organization in a very appropriate manner yesterday and last evening. At two o'clock, P. M., a procession was formed, and to the music of the American Band they proceeded directly to the church at Pawtucketville (where the lodge was originally formally consecrated), and there, held services appropriate to the place and occasion. Among the veteran Masons present were Rev. Dr. Edson and Col. Jefferson Bancroft.

The body-seats in the church were reserved for the members of the lodge

while the public were admitted to the side-seats on showing tickets of admission. The prayer by the chaplain was eloquent and full of allusions to the religious character of the organization and the work it had done in the past. The prayer was immediately followed by an oration by Rev. Josiah L. Seward, in which he spoke of the object and purposes of Freemasonry, together with its origin and history.

After the close of this address Solon W. Stevens, Esq., gave an address which was specially interesting on account of its historical character, showing the situation of public affairs about the time of the formation of Pentucket Lodge. Mr. Stevens said: "There were then but seventeen states in the Union. Thomas Jefferson was President, serving his second term, with George Clinton as Vice President. Caleb Strong was Governor of Massachusetts. The two great political parties were then known as Democrats and Federalists. It was about this time that Fulton made his experimental steamboat excursion on the Hudson River. A carding mill on River Meadow Brook was the only manufacturing establishment in this neighborhood. This region was but sparsely settled; the genius of civilization had only begun its work here. Seventy-five years ago to-day (March 9, 1807), in answer to a petition signed by Isaac Coburn, Moses Fletcher, Ebenezer Flint, Wilkes Allen, and others, the Grand Lodge of the most ancient and honorable society of Free and Accepted Masons for the Commonwealth of Massachusetts granted a charter permitting the petitioners to constitute themselves into a regular lodge under the title of Pentucket Lodge," etc.

The speaker gave some interesting facts in regard to the first meeting. "On October 12, 1809, unusual excitement prevailed in and about the house occupied by Mr. Joel Spalding, grandfather of Dr. Joel Spalding,* now of this city. Pentucket Lodge was holding a special meeting. The Grand Lodge of Massachusetts was in session in Whiting's Hall, across the way; and after the necessary formalities, that body was escorted to the room and the ceremonies of installing the officers of the lodge took place. A procession was then formed, and in that procession were John Abbot of Westford (who in 1825 as Grand Master, laid the corner stone of Bunker Hill Monument, assisted by Lafayette), Caleb Butler of Groton, Benjamin Russell of Boston, and other distinguished Masons. The procession, led by martial music, marched across the bridge to this church, where were exercises consecrating Pentucket Lodge to the service of Friendship and Brotherly Love, based on a confessed belief in the fatherhood of the Almighty God. The consecration sermon was preached by Rev. Wilkes Allen of Chelmsford, who was assisted by clergymen of other towns. At the close of the rites the procession was re-formed and returned in the same order as it went to Whiting's Hall, to partake of sumptuous refreshments, and the company drank several appropriate toasts."

Then follows a description of the church and society substantially as may be found on previous pages in this volume.

* Dr. Spalding died January 30, 1888.

FOURTH OF JULY CELEBRATION.

In 1838 there was a Fourth of July celebration at Pawtucket Falls, under the auspices of the Young Men's Lyceum, and an oration and other exercises given in the Pawtucket meeting-house. The following is a copy of the order of exercises :

1. Voluntary, by the choir.
2. Prayer, by Rev. Tobias Pinkham, the pastor.
3. Reading the Declaration of Independence, by Charles B. Varnum.
4. Ode, by Mrs. Jane E. Locke, of Lowell.
5. Oration, by Dr. Israel Hildreth, of Dracut.
6. Chorus, "Strike the Cymbal," by the choir.
7. Benediction, by Rev. Tobias Pinkham.

Mrs. Locke, the writer of the ode, was the wife of John G. Locke, long a resident of Lowell and for some years City Auditor. She was the author of a volume of miscellaneous poems, published in 1842, which may be found in our City Library.

CHURCH RE-MODELED.

In 1844 the interior of the church was entirely re-modeled. The old square pews, the pulpit and the windows were all removed, a new floor was put in, seven feet above the old one, and the old floor dropped down, so as to form a vestry underneath. A new pulpit (which has since been changed), new pews or slips, and new, large-sized windows were constructed—all at an expense of \$1,325.21. The carpenter work was let out to Robert Park for \$750.00 ; with extra work his bill

amounted to \$807.98. In 1850 the Society built a substantial fence around its church, and set out the fine elm trees which now adorn its grounds. The funds for building the fence were generously contributed by Mr. Daniel Varnum. A day for tree-planting was appointed, and among the persons present to assist in setting out the trees, as nearly as we can ascertain, were Asa Clement (who furnished a number of trees from his nursery), William McFarlin, Daniel Varnum, Peter S. Coburn, Jeremiah Varnum, Rufus B. Whitney, Abel Coburn, Charles B. Varnum, and A. C. Varnum.

SALE OF PEWS.

The sale of pews with the prices, in West Parish Church, after re-modeling it in 1844, was to the following-named persons :

No.	Name.	Amount.	No.	Name.	Amount.
2.—	T. V. and Abel Coburn..	\$38 50	27.—	Timothy Coburn.....	56 00
3.—	Peter S. Coburn.....		28.—	Jonathan Gould.....	
4.—	Joseph B. V. Coburn...	38 50	29.—	Colburn Blood, Jr	57 00
6.—	Theo. Hamblet.....	45 00	30.—	Theo. Hamblet.....	45 00
7.—	Wm. and Luke McFarlin,	45 50	32.—	Benjamin F. Blood.....	50 00
8.—	Peter Hamblet.....	45 00	33.—	Theo. Hamblet.....	57 00
9.—	Jeremiah Varnum.....	50 00	34.—	John P. Cutter.....	50 00
10.—	Jabesh Coburn.....	22 50	35.—	H. and H. N. Marshall	45 75
11.—	Samuel Varnum.....		37.—	John P. Brown.....	35 50
12.—	Daniel Varnum.....	40 50	38.—	C. and G. Varnum.....	30 25
13.—	Benjamin S. Coburn....	38 00	52.—	Theo. Hamblet.....	45 00
14.—	Rapha W. Sawyer.....	33 00	53.—	Thomas Varnum.....	45 00
15.—	Peter Hamblet.....	28 00	54.—	Amos Pearsons.....	45 50
22.—	Leonard Burbank.....	25 00	57.—	Thomas D. Underwood.	38 50
23.—	Willard Coburn.....	30 00	58.—	Asa Clement, Jr.....	38 50
24.—	Joseph Gould.....	40 00	59.—	Simeon N. Marshall ...	38 50
25.—	Elbridge Proctor.....	40 50	60.—	Nathaniel B. Coburn....	38 50
26.—	Thomas Varnum.....	50 00			

A NEW BELL.

In 1859 the old meeting-house at Middlesex Village (built in 1822), which had been out of use for some years, was sold and removed to North Chelmsford; but the bell, a very fine-toned one, was purchased by this Society, and their old bell of smaller size (purchased in 1820) was sold to Horatio G. F. Corliss, for some small society in Maine.

When the old village church bell was transported to its new quarters, quite a sensation was made in Lowell and Dracut, and it happened in this wise: John Brown had seized the national armory buildings at Harper's Ferry, Va., with an army of seventeen white men and five negroes, and so frightened the Old Dominion that he was hung with so little ceremony that a good deal of sympathy was created all over the country for poor old Brown; and it so happened that the day on which the bell was to be removed was the same day on which Brown was executed—the second day of December, 1859. William McFarlin, being chairman of the committee on the part of the Society to take charge of the bell, took some large wheels, hung the bell underneath, had the name "John Brown" painted upon it, procured a band of music, and marched through the principal streets, followed by a procession of spectators, while the bell slowly and solemnly tolled the knell of the brave but deluded old hero of the Harper's Ferry scare. The procession finally halted at Pawtucket Square, and as was afterward expressed by some apt rhymester,

“They delivered the bell to Josiah Sawtell:
Who hung it in the steeple—
A wonderful sight, which gave great delight
To crowds of gazing people.”

This bell was cast in 1822, in the foundry established by Paul Revere, of Revolutionary fame. There is an inscription on it, as follows: “Revere—Boston—1822.” It will be remembered that Paul Revere, during the Revolutionary war, established a foundry for the casting of cannon and church-bells, and also erected extensive works for rolling copper, at Canton, Mass., which are still maintained by his successors as the Revere Copper Company.

PARSONAGE BUILT.

In 1867 a parsonage was built. In 1868 a brief account of the enterprise appeared in print, under the title of “History of our Parsonage,” from which the following extract is made: “Never was a proposition more heartily received and more unanimously approved than that of securing a parsonage by our parish. Never could there be more interest manifested than has been by both old and young in this undertaking. It is true that all have not given in proportion to their ability, but as a general thing a most commendable liberality has been manifested. At our parish meeting in March, 1867, the idea received its first tangible form. The matter had been previously talked of, but at this meeting a subscription paper was drawn up and about \$900 in money was pledged on the spot. A. C. Varnum pre-

sented the Society with a lot of land to build upon. A committee was chosen, consisting of Theodore Hamblet, Joseph B. V. Coburn and Alfred Brown, with authority to make all contracts necessary for building. The committee faithfully attended to their duty, and the parsonage was completed during the summer of 1867."

The first list of contributors was as follows :

Daniel Varnum.....	\$700 00	William H. Hull	\$20 00
Asa Clement.....	100 00	George S. Coburn	20 00
Samuel Varnum.....	100 00	Robert Park	20 00
Jeremiah Varnum.....	50 00	Mrs. Mary P. Varnum	15 00
T. D. Underwood..	50 00	Augustus Coburn....	15 00
J. B. V. Coburn	50 00	Daniel V. Hamblet	13 00
Rufus B. Whitney	50 00	William P. Varnum.....	20 00
Peter S. Coburn.....	50 00	Rev. William Allen.....	10 00
Theodore Hamblet	50 00	Rev. Mrs. Allen.....	5 00
Justus Richardson.....	50 00	J. S. Bennett.....	10 00
Thomas Varnum	50 00	Enoch F. Coburn.....	10 00
H. M. Woodward.....	46 00	Miss Annie M. Varnum....	10 00
Abel Coburn.....	25 00	William D. Butler.....	10 00
Alfred Brown	30 00	John F. Tabor	10 00
John M. Coburn.....	25 00	Rev. Moses Patten	5 00
Ira M. Chase.....	25 00	Miss N. S. Wells.....	5 00
Timothy Coburn.....	25 00	Rodney Fuller	3 00
W. and L. McFarlin.....	27 00		

It is only just to say that the above list of contributors only mentions those who gave money at the start of the enterprise. Others gave labor and materials, and later contributions were made. The cellar was put in, and a large amount of grading and teaming done by volunteers, without pay. Some who paid no money were in sympathy with the enterprise and did considerable work; and nearly all who contributed money were quite as generous in furnishing teams and workmen. The cost of the house, aside from the labor contributed, was about three

thousand dollars. A good sized debt, for a small society, was outstanding on its completion, and it required considerable time and effort to pay it off. Money was raised every year, however, until it was all paid. In 1867 a festival paper was published by the Society, in which appeared the following poem which explains itself.

THE HAUNTED HOUSE.

Where the river, coiled and sparkling,
Lies the trees and rocks among,
Like a necklace which some Goddess
Down beneath the hills hath flung;
Where the beauteous sunset shadows
Bathe themselves in summer time,
And in winter diamond arrows
Pierce the Frost King's coat of rime;
Where the murmur of the waters,
Falling on the rocks below,
Breathes a varied spirit-language,
With its echo, soft and low,
Stands a house of late construction,
Large and fair to look upon,
Modern doors and modern windows
All its outer walls adorn;
Pleasant halls and spacious parlors,
Airy chambers, large and high,
Made for beauty and convenience,
Please the judgment and the eye.
Surely, clouds of ill should never
Shadow temple made so fair!
Surely, should no bird of evil
Croak one note of discord there!
Built for noble purpose was it,
By the friends of truth and right;
Old men gave both work and counsel,
Young men wrought with cheerful might;
For the hope of all our people
Was, that on no distant day,
Here might dwell our chosen pastor,
Pleased among his flock to stay.
But, alas! a ghost of evil
Haunts this dwelling evermore;

Stalks about and lays his cold hand
On each window, wall and door.
Such dread fear hath he excited
In some honest, cautious hearts,
That when e'er his name is mentioned,
Courage, straightway, all departs
From them, and the worst forbodings
Fill them with such deep dismay,
That they fail to use the weapons
Which would drive this ghost away.
Others, armed with faith and courage,
Boldly face this ghastly foe,
And with hand and purse are striving
To complete his overthrow.
But, though somewhat driven backward,
Still he hovers 'round us yet,
And no feeble force will move him,
For his dreaded name is—Debt!
And his long and grasping fingers,
With their reaching, greedy clutch,
Fain would sweep from our possession
That which now they only touch.
Let us, then, our forces rally,
And with cheerful zeal unite
In this cause of common honor,
And this goblin put to flight.
He cannot withstand an army
All equipped, with purse in hand;
We shall see how he will tremble
At the sight of such a band.
He will fly, and ne'er look backward,
While united force we join,
And unsparingly besiege him
With our greenbacks, scrip and coin.

DEED OF LAND FOR PARSONAGE.

KNOW ALL MEN BY THESE PRESENTS, That I, Atkinson C. Varnum of Dracut, in the County of Middlesex and Commonwealth of Massachusetts, in consideration of fifty cents to me paid by the West Congregational Society in said Dracut, the receipt whereof is hereby acknowledged, do hereby give, grant, sell, remise, release, and forever quit-claim, unto the said West Congregational Society, a certain piece of land situate in said Dracut, near Pawtucket Bridge, and on the northerly side of the road leading from said Bridge to Tyngsborough, bounded and described as follows, viz: Begin-

ing at the southwesterly corner of the premises at land formerly of Marian Soule, deceased, thence north 25° east by land of said Soule about eight rods to land of Benjamin Blood; thence easterly on said Blood's land about five rods more or less to a bound at my own land; thence southerly on my own land to said road about eight rods, thence on said road to the point of beginning, a distance of five rods, being a part of the premises conveyed to me by Joshua B. Morse by deed dated April 3, 1867. This land is conveyed to said Society upon condition that said Society shall build and maintain a house for a parsonage thereon. But said parsonage may be rented or used in such manner that the Society may have the income and profit thereof; and said Society shall build a good, suitable, and substantial fence on the line between said land and my own land above mentioned and forever maintain the same.

To have and to hold, the above released premises, with all the privileges and appurtenances to the same belonging, to the said Society to its use and behoof forever.

And I, the said Atkinson C. Varnum, for myself and my Heirs, Executors and Administrators, do covenant with the said Society that the premises are free from all incumbrances made or suffered by me and that I will and my Heirs, Executors and Administrators, shall *warrant and defend* the same to the said West Congregational Society against the lawful claims and demands of all persons claiming by, through or under me, but against none other.

In witness whereof the said Atkinson C. Varnum and Mary J. Varnum, wife of said Atkinson C. Varnum, in token of her release of all right and title of or to both dower and homestead in the granted premises, have hereunto set our hands and seal this 5th day of April, in the year of our Lord, one thousand eight hundred and sixty-seven.

Signed, sealed and delivered in
the presence of
J. A. KNOWLES.

ATKINSON C. VARNUM,
MARY J. VARNUM.

MIDDLESEX, ss., April 6, 1867. Then personally appeared the above-named Atkinson C. Varnum and acknowledged the above instrument to be his free act and deed; before me,

JOHN A. KNOWLES,
Justice of the Peace.

REVIEW OF IMPROVEMENTS.

It may be interesting to some to recall the date and cost of some of the various improvements that have been made in the interest of this Church and Society within a few years past.

1874—Rostrum and pulpit chairs, etc.,	\$100 00
1878—Painting church, roofing bell-deck, and fence .	187 00
1879—Constructing church-parlor and kitchen, and re- pairing vestry	358 60
1879—New church windows and blinds	150 00
1880—Putting in city water	28 00
1881—Laying concrete walks	69 50
1881—Piano, stool and cover	213 00
1881—Making over thirteen horse-sheds (\$21.89 paid by owners)	284 57
1882—S. G. Mack & Co., furnace, etc.,	137 00
1882—Fiske & Spalding, painting and papering . .	363 75
1882—New carpet and cushions	220 00
1882—General repairs	73 37
1883—Slating roof, \$188.08; staging, bracing, etc., for same \$24.38	212 46
1884—Shingling and repairing parsonage	—

LECTURES AND CONCERTS.

During the winters of 1880 and 1881 a course of lectures, readings and concerts was sustained by the Society, under the charge of Mr. O. R. Blood, and was well patronized. The programmes may be interesting if preserved and are as follows.

1880.

COURSE OF LECTURES.

A FIRST-CLASS COURSE OF LECTURES, READINGS AND CONCERT, AT PAW-
TUCKET CHURCH, COMMENCING TUESDAY EVENING, JAN. 13, 1880,
BY THE FOLLOWING EMINENT LECTURERS:

1. January 13. Lecture - - - - - "Brainwork."
Rev. C. P. H. NASON, of Chelsea.
2. January 20. Lecture - - - - - "The Horse."
ISAAC W. ANDREW, of Boston.
3. January 27. Lecture (with stereopticon) - "My Trip to California."
Rev. JOHN R. CUSHING, of North Brookfield.
4. February 3. Readings.
BY DISTINGUISHED READERS.
5. February 10. Lecture - - - - - "Travels in Spain and Algiers."
With Stereopticon by Prof. Lord, of Lowell High School.
Dr. G. T. FLANDERS, of Lowell.

6. February 17. Lecture - - - - - "The Human Hand."
Rev. ELIAS NASON, of North Billerica.
7. February 24. Concert—Vocal and Instrumental. "
BY FIRST-CLASS TALENT.

Good music precedes each lecture.

Tickets for the course, 75 cents; single tickets, 15 cents. For sale at I. M. Chase's Market, Merrimack Street, F. H. Chandler & Co.'s and Joel Banfill's Stores, Pawtucketville; also at the door.

Doors open at 7. Lectures to commence at 7.30 o'clock.

1881.

PAWTUCKET SOCIETY'S COURSE LECTURES.

A FIRST-CLASS COURSE OF LECTURES, READINGS AND CONCERT, AT
PAWTUCKET CHURCH, LOWELL, COMMENCING THURSDAY
EVENING, JANUARY 6, 1881, BY THE FOLLOW-
ING EMINENT LECTURERS:

1. January 6. Lecture - - - - - "Acres of Diamonds."
Col. RUSSELL H. CONWELL, of Boston.

The name of the lecturer is a sufficient guaranty to all in this region for the thorough and practical character of the lecture. He is one of the most popular lecturers before the public.

2. January 13. Lecture - - - - - "Originality."
Rev. ELIAS NASON, of North Billerica.
[OF DR. TOURJEE'S BUREAU.]

Originality. "A subject of which he is a true example, and which he treated in a most interesting manner—broad, generous, hopeful. He is a very eloquent speaker, and he holds his audience spellbound, when they are not laughing or applauding.

3. January 21. Readings.
Miss EMMA CLIFFORD, of Chelsea.

Tennyson's "Shalott," with Musical Illustrations—Piano and 'Cello. With a choice selection of miscellaneous pieces suitable to the occasion.

Miss Clifford is one of the most popular Readers before the public and none should lose this opportunity to hear her.

4. January 27. Lecture - - - "Arab Life in the Deserts of Syria."
Rev. SELAH MERRILL, D. D., of Andover.

This celebrated lecture is of a high moral tone, and one that can but be beneficial, as well as highly entertaining, to all who may be so fortunate as to hear it.

5. February 3. Lecture - - - - - "From Boston to Venice."
Rev. C. P. H. NASON.

Rev. Mr. Nason, formerly of Buffalo, N. Y., now of Chelsea, Mass., has risen to superior excellence as an orator, and possessing qualities which make him well adapted to the lecture-field, cannot fail to achieve a marked success. He has a pleasing address, and yet earnest manner of delivery, and holds the attention of the audience, without flagging, from the beginning to the close of his lecture.

6. February 10. (To be announced.)

7. February 17. Grand Concert.

BY FIRST-CLASS TALENT.

Tickets for the course, \$1.00; single tickets, 25 cents. For sale at I. M. Chase's Market, Merrimack Street, F. H. Chandler & Co.'s and J. Banfill's stores in Pawtucketville, by members of the Society, and at the door.

Doors open at 7 o'clock. Lectures to commence at 7.30 o'clock.

ANDOVER CONFERENCE.

The Andover Conference was organized at a meeting called for that purpose by a committee appointed by the Andover Association (of ministers) at the Kirk Street Church in Lowell, June 8, 1859. There were then nineteen churches within the limits of the Association, seventeen of which were represented.* The Pawtucket Church was one of that number. Delegates—Deacon Theodore Hamblet, James U. Gage. There are twenty-six churches in the Conference at the present time. Each church is entitled to a representation by pastor, superintendent of the Sunday School and five delegates, male or female. The Conference also invites other members of the churches. The Sunday School membership is at the present time (1887) 6442. The number of families in the Conference is 3058.

ANNUAL MEETING, 1888.

On the occasion of its annual meeting, Monday evening, January 2nd, the Pawtucket Church had a supper and roll-call. Seventy-seven members

* See twenty-fifth anniversary sermon, April 29, 1884, by Rev. Owen Street, D. D.

of the church reported during the afternoon and evening, and nearly the entire number sat down to a bountiful supper at 7.30, P. M. Devotional exercises followed, after which came the reports of the pastor, clerk, treasurer, secretaries of the Sunday School, the Ladies' Sociable, the Ladies' Missionary Society, the Young People's Society of Christian Endeavor and the Golden Rule Society. The various reports showed that the present resident membership of the church is now one hundred ; the average attendance at the morning service has been one hundred and forty. The Sunday school numbers 238, the infant class 71. There are 114 families represented in the services and 56 in the membership of the church.

The following benevolences were reported : For foreign missions, \$96.86, of which the Ladies' Missionary Society gives \$50 ; for home mission, \$44 ; for American Seamen's Friend society, \$12.74 ; for work among Chinese and Negroes, \$23.69 ; for church building, \$27.40 ; for the Sunday school and Publishing society, \$17.77 ; for French Protestant work, \$87, including \$62 from the Sunday school for Owen Street Hall ; for United Society of Christian Endeavor, \$10 ; total, \$316.46.

After hearing the various reports, the church elected the following officers for the ensuing year : Clerk and treasurer, Samuel B. Simonds ; superintendent of Sunday School, Edward S. Howe ; assistant superintendent, George A. H. Richardson ; librarian, John H. Oliver ; secretary and treasurer of the Sunday School, Lizzie C. Coburn ; examining committee, pastor and deacons, Abel Coburn,

Edward S. Howe, Mrs. A. C. Varnum and Mrs. C. H. Willcox ; committee on benevolence, pastor, J. J. Colton, Abel Coburn and H. L. Newhall ; visiting committee, Mrs. A. J. Howe, Miss Lizzie C. Russell, Miss Lizzie C. Coburn, Mrs. B. C. Morrison and Mrs. Henry Foster ; assistant librarian; Norman Peavey.

The clerk in his report made touching reference to the death of two pastors of the church who have died during the year, namely : Rev. Brown Emerson and Rev. Elias Nason.

The meeting closed with prayer at ten o'clock.

GREAT EXPECTATIONS.

On the 9th day of July, 1888, a parish meeting was holden at the vestry of the Pawtucket meeting-house, to take into consideration a project which had been for sometime agitated—that of enlarging the church edifice in order to render it more convenient and commodious.

A committee had been chosen at the annual meeting in January to investigate the subject, and they were now ready to make their report. The important articles in the warrant were as follows :

1. To choose a moderator.
2. To see if the Society will vote to enlarge and improve the meeting-house, or act in any way relative thereto.
3. To transact any other business that may legally come before said meeting.

Dr. John J. Colton was chosen moderator. A full and free discussion was entered into by members of the parish, in which it was stated that the

pews in the church were all rented and a demand for more room and more seats was constantly made, and some who would be glad to worship here were turned away for the want of accommodations.

A larger audience room ; a larger vestry ; better accommodations for Sunday school purposes ; a more commodious parlor for social gatherings ; better facilities for domestic operations at the public gatherings incidental to successful church work, as now carried on, were dwelt upon as a necessity for the growth and prosperity of the Society. The committee had consulted a competent architect and had obtained the estimated expense of such enlargements and improvements as would be desirable, from a first-class carpenter and builder.

The sentiment of the meeting seemed to be that, considering the outlay that would be required to make the present church building what is actually needed, it would not be best to undertake it, and a vote was passed unanimously to dismiss the article in the warrant. It was then voted that an effort be made to start a fund for a new meeting-house, and a committee was chosen for that purpose, consisting of A. C. Varnum, Joseph M. Wilson, Thomas Varnum, E. S. Howe, and George A. H. Richardson. Dr. Colton was afterwards added to the committee. The money that is raised by this committee is to be safely and profitably invested until the anticipated fund shall be large enough to warrant the Society in beginning the enterprise.

By this unanimous action of the meeting, which was attended by many of the substantial men of the parish, great expectations are entertained for the

future of this ancient Society. Many feel that it has entered upon a new era. At this writing (July 20, 1888) there is a prospect that the effort to be put forth will be successful. There seems to be no serious opposition. The most formidable difficulty in the way, that we can anticipate, will be the procuring the necessary amount of money to satisfy the aspirations of the numerous parties interested.

Thus the matter stands as we go to press with the history of this Society up to the present time (as far as obtainable), and we must leave the subject here. May the future historian be enabled to resume the story by saying: A new and beautiful meeting-house has been erected at Pawtucket Square, in place of the old one of 1794.

EARLY ANTI-SLAVERY MOVEMENTS.

Christianity has carried civilization along with it whithersoever it has gone.—*Hare*.

Civilization consists in the progressive improvement of society, considered as a whole, and of all the individual members of which it is composed.—*People's Cyclopædia*.

Whether civilization is an artificial or the original condition of mankind, is an interesting but still unsettled question. The idea that it is the result of development from the rudest beginnings, is a favorite one with many popular scientific writers.—*Johnson's Encyclopedia*.

The history of the Pawtucket Society furnishes a creditable record of individuals who have represented it on all the great public questions of improvement and reform, from time to time, in the irresistible march of civilization.

As early as 1832-'33, and even before that time, the earnest and exciting discussions upon the subject of slavery in the United States were well underway and had become quite common. Anti-slavery senti-

ments had been gaining ground for a number of years, but their advocates were not numerous until about this time, and even then they were regarded as an insignificant and misguided set.

The first abolition society of which we have any record in this country (that of the Pennsylvania) was formed in 1774. Benjamin Franklin was its first president and Benjamin Rush its first secretary, both signers of the Declaration of Independence. The New York Manumission Society was founded in 1785. John Jay was its first president and Alexander Hamilton its second. Rhode Island followed with a society of this kind in 1786, Maryland in 1789, Connecticut in 1790, Virginia in 1791, New Jersey in 1792.

These were good beginnings ; and the discovery that such societies were in opposition to the Federal Constitution or with the reciprocal rights and duties of the citizens of the several states, was not made for nearly forty years afterwards ;* but the discovery *was* made eventually, and insisted upon by all proslavery champions.

The Pennsylvania society, and others as individuals, memorialized the first Congress, then sitting in Philadelphia, against slavery, asking that body to "be pleased to countenance the restoration to liberty to those unhappy men who alone in this land of freedom are degraded to perpetual bondage, and who, amid the general joy of surrounding freemen, are groaning in servile subjection ; that you will devise means for removing this inconsistency of character from the American people," etc.

* American Conflict, by Horace Greeley.

These petitions were courteously received by Congress, which took them calmly into consideration, and decided that it had not the power to abolish slavery in the states which, by the authority of their laws, had established it and desired to continue it; but there was no excitement, menace or fury manifested while the subject was under discussion. South Carolina and Georgia opposed the petitions, but everything was done in a parliamentary manner.

The northern states began early to rid themselves of this great and abominable evil. Vermont in 1777 framed a state constitution containing a "bill of rights," which precluded slavery. Massachusetts framed a constitution in 1780 which declared that "all men are born free and equal." The supreme court, upon the first case arising in Worcester County, in 1781, which involved the question, decided that slavery was abolished by the constitution. New Hampshire also abolished slavery by her constitution adopted in 1783. Pennsylvania passed a gradual emancipation act, March 1, 1780. Rhode Island provided, in 1784, that all persons born in that state after March, 1784, should be free. Connecticut, in 1784, provided for gradual abolition. New York did the same, in 1799. In 1817 an additional law was passed declaring that there should be no slavery in the state after the 4th of July, 1827, and ten thousand slaves were liberated at once by this act. New Jersey, in 1804, passed an act of gradual emancipation, but it was so very gradual that there were six hundred and seventy-four slaves in that state, as shown by the census, in 1840. Southern men frequently asserted that "the north-

ern men sold their slaves to the south and then abolished slavery," but this was entirely a fabrication and abundantly refuted.

THE AFRICAN SLAVE TRADE.

The general congress which convened at Philadelphia in 1774, framed articles of association between the colonies, one of which was a solemn agreement "that we will neither import nor purchase any slave imported, after December next." Most of the states accordingly prohibited the slave trade during, or soon after, the Revolution. All through the Revolutionary struggle "the rights of men" were proclaimed as the object of our resistance to the oppression of England, and so late as 1826 the doctrine of "the essential righteousness and beneficence of slavery" had not been accepted even in the south. In that year Mr. Edward Everett, then a new and young member of the lower house of Congress, expressed his hostility to all projects of violent abolition, his readiness to shoulder his musket to put down slave insurrections, and his conviction "that while it (slavery) subsists where it subsists, its duties are pre-supposed and sanctioned by religion," etc. These sentiments were combatted by slave-holders themselves: Mr. Mitchell, of Tennessee, though himself a slave-holder, pointedly dissented from it. John Randolph, of Virginia, a life-long owner of slaves, replied to Mr. Everett in this scathing language: "Sir, I envy neither the head nor

the heart of that man from the north who rises here to defend slavery upon principle."

As time advanced, however, and the slave-power became domineering, arrogant and overbearing, strong and patriotic men began to take measures for its suppression. In the winter of 1823-'24, a convention was held (the first in this country) to adopt measures for the abolition of slavery.

Benjamin Lundy, born of Quaker parents, in Sussex County, New Jersey, January 4, 1789, deserves the honor of "ranking as the pioneer of direct and distinctive anti-slavery in America." He organized an anti-slavery association in Ohio in 1815, and enlisted for life in a vigorous warfare against slavery, writing, travelling and lecturing all over the country. William Lloyd Garrison, of Boston, was one of his converts in 1828. Mr. Garrison established "The Liberator," an anti-slavery journal of the radical type, in Boston, in 1830, after some experience with Lundy in editing "The Genius," an ultra anti-slavery paper, in Baltimore. "The Liberator" had for its motto "Our Country is the World, our Countrymen are All Mankind." Some years later "No union with slave-holders" was adopted, and also the doctrine, "The (Federal) constitution is a covenant with death, and an agreement with hell."

In 1832-'33 the New England and American anti-slavery societies, respectively, were formed. The churches, as such, took little part, generally, in the exciting discussions upon this subject, although there were some exceptions. Greeley, in his "American Conflict," says: "The Congregational, Presbyterian, Baptist, and kindred denominations have no

very distinct or luminous record on this subject." There were individuals representing all these denominations, and others, especially in New England, who were untiring in their efforts to spread before the country the enormities of the barbarous institution of slavery.

Connected with the Pawtucket Society, about the year 1834, Dea. Jeremiah Varnum, Oliver P. Varnum and others whose names we are unable to ascertain, held an anti-slavery meeting, to discuss the subject and consider what could be done in aid of the cause. During this meeting those in attendance contributed five dollars each to be sent to some anti-slavery society, to print tracts and other documents for distribution among the people, both north and south. We well remember that one of the above-named gentlemen kept himself well supplied with that kind of literature for a number of years, carrying it in his pockets and at all seasonable times presenting it to such persons as he thought could be made to take an interest in the subject. Dea. Samuel B. Simonds, now one of the active officers of this church, was present at, and active in getting up, anti-slavery meetings in Lowell in 1834, when George Thompson, the distinguished English philanthropist, lectured here. A short description of these meetings as substantially related by Z. E. Stone, Esq., in an able paper read before the Old Residents' Historical Association, August 5, 1874,* may be of interest.

October 4, 1834, Mr. Thompson, who had been

* See second volume Old Residents' Historical Association publications.

in this country but a few weeks, spoke in Lowell for the first time. Rev. William Twining, the pastor of what was later known as the Appleton Street Church; Rev. Giles Pease, pastor of a society worshipping in the Town Hall, and Rev. Asa Rand, took seats on the platform. The lecture was delivered in the Town Hall, by consent of the selectmen.

During the months of November and December, of the same year, there was much excitement in Lowell growing out of Mr. Thompson's second visit. Mr. Thompson came to Lowell on Saturday evening, November 30th, by invitation of the board of managers in the anti-slavery interests, and was to lecture Sunday, Monday and Tuesday evenings following. On Sunday his audience was quite large, made up of both sexes. During that evening there was but one disturbance, when a brick was thrown against the sash of a window, but it did no harm. The second evening three missiles were hurled at the building, behind the speaker. One of them—a large brick-bat—came through the window with a startling crash, passed near Mr. Thompson's head and fell upon the floor near where sat Mr. Samuel B. Simonds. The brick was picked up and laid upon the speaker's desk, and was carried by him to Boston, and for a long time exhibited in the rooms of the New England Anti-Slavery Society, with an appropriate inscription upon it.

Mr. Thompson was not allowed to give his third lecture, on account of the great excitement. Hootings, howlings, hisses, derisive cries, cat-calls, and every infernal noise that an earnest, mischievous, reckless mob is capable of making, came up from

the black, animated mass that had filled the hall. These miscreants had assembled in response to a call made upon our streets by professedly respectable pro-slavery men. On the morning previous to the time appointed for the third lecture, a placard was posted around town, which read as follows :

Citizens of Lowell, arise ! Look well to your interests ! Will you suffer a question to be discussed in Lowell which will endanger the safety of the Union — a question which we have not by our Constitution any right to meddle with ? Fellow-Citizens, shall Lowell be the first place to suffer an Englishman to disturb the peace and harmony of our country ? Do you wish instruction from an Englishman ? If you are freeborn sons of America, meet, one and all, at the Town Hall, This Evening, at half-past seven o'clock, and convince your Southern brethren that we will not interfere with their rights.

During the day Mr. Thompson also received the following anonymous letter :

Rev. Dr. Thompson—Dear Sir, I as a friend beg leave to inform you that there is a plot in agitation to immerce you in a vat of Indelable Ink, and I recommend you to take your departure from this part of the Contra as soon as possible or it will be shurely carried into opperration and that to before you see the light of another Son. Very respectfully yours A citizen of theas United States of America.

Although it was impossible to hold the meeting, as at first appointed, it is gratifying to add that the meeting was held on Wednesday afternoon, the time to which it was adjourned the evening of the disturbance. It being daylight, “an unfavorable time for men of bad passions to be abroad,” Mr. Thompson was not disturbed.

After more than thirty years, Mr. Thompson again visited this country. It was near the close of the war which had been begun in the interests of slavery ; those who had resorted to the sword had virtually perished by the sword, and their “peculiar institution” had gone down to rise no more.

A month after Mr. Thompson's third and last visit to Lowell, Richmond was occupied by the Union forces, and Jefferson Davis, the great leader of the rebellion, was shortly afterwards a prisoner at Fortress Monroe, the writer having given up casemate No. 2, which he occupied as an office, to make a prison for the distinguished fugitive. On the 15th of March, 1865, George Thompson and William Lloyd Garrison came again to speak in Lowell on behalf of the Lowell Freedmen's Aid Society. Mr. C. C. Coffin ("Carlton," of the Boston Journal), who was present when the Union forces entered Charleston, S. C., and who sent north an auction-block from a slave-mart in that city, was also one of the speakers. This auction-block was exhibited on the rostrum. The word "Mart" stood out in bold relief upon it. It had been a conspicuous sign in Chalmers street, designating one of the principal slave-dealing establishments in that city. When Mr. Garrison came forward to address the people, he stepped upon this block, and from it congratulated his audience upon "the destruction of the accursed institution of slavery." Mr. Thompson contrasted his first visit with the last and rejoiced in the downfall of slavery.

The mob violence exhibited in Lowell was only one of many instances of the kind in the north during early anti-slavery movements. Indeed it was wellnigh universal. In New York, New Jersey, Pennsylvania, New Hampshire, Massachusetts, and other states, most furious and alarming demonstrations were made by pro-slavery advocates. In Boston, October 21, 1835, a large and respectable(?) mob, composed largely of merchants, assailed a

meeting of the Female Anti-Slavery Society, while its president was engaged in prayer, and dispersed it. Mr. Garrison having escaped, was found concealed in a cabinet-maker's shop, seized and dragged through the streets with a rope around his body, threatened with tar and feathers, but finally conducted to the mayor of the city, who lodged him in jail till the next day, to protect him from further violence. At the earnest request of friends, he left town for awhile. At Concord, N. H., August 10, 1835, a mob demolished an academy because colored boys were admitted as pupils.

At the south there was only one mode of procedure. Henry A. Wise gave a brief description of it as follows: "Dupont's best (gunpowder) and cold steel." Rev. T. S. Witherspoon, of Alabama, wrote to *The Emancipator*: "Let your emissaries cross the Potomac, and I can promise you that their fate will be no less than Haman's." The *Augusta (Ga.) Chronicle* said—"The cry of the whole south should be death—instant death to the abolitionist, wherever he is caught." Many persons were put to death upon suspicion, some with mob-trial, and some without, many of the victims being entirely innocent of the charges against them.

It will be hard for those who follow us to realize that such a state of affairs could exist in our own

"Land of the free, and home of the brave."

The war of the rebellion of 1861, waged by the south with a view to perpetuate slavery, failed absolutely, and its leaders, although they escaped the halter, sank ignominiously into obscurity. "Whom

the gods would destroy they first make mad," would seem to apply to these blustering, imperious, towering statesmen, as they voted their respective states out of the Union and inaugurated the wild and wicked scheme which resulted in their own destruction.

As a war measure, in September, 1862, President Lincoln issued an emancipation proclamation, which resulted in the complete and entire overthrow of slavery in the United States and set at liberty more than four millions of slaves.

WAR OF THE REBELLION.

Both parties deprecated war; but one of them would make war rather than let the nation survive and the other would accept war rather than let it perish, and the war came.—*Abraham Lincoln, second Inaugural Address, March 4, 1865.*

It is gratifying, as we review the history of the great struggle for the preservation of the Union, during the recent rebellion, to feel that there are those among us, and of us, who either by precept or example, or both, aided to some extent in sustaining the free institutions so wisely established and so beneficently transmitted to us by our fathers.

Nearly all the churches of the north espoused the cause of freedom, lent their efforts to sustain the loyal sentiments of the country, and were earnest in supporting the government. Appeals from the pulpit were constantly made, and contributions were proffered without stint by those who could not bear arms, to supply the soldiers in the field with such comforts and delicacies as the government did not and could not furnish, especially to the sick and wounded, to mitigate as far as possible the inevit-

able hardships of the soldiers' lot. Many of the young men of this Society bravely volunteered their services and went to the front. Their names we desire to preserve in grateful remembrance. There are those among us, also, to whom much credit is due, who gave to the country their substance, their husbands, sons and brothers, and bore them upon their hearts, cheering and encouraging them upon their perilous mission. One who recorded the facts as they were passing, thus speaks of the great importance to the men in the field of those who had the interests of the cause at heart, but of necessity had to "remain by the stuff."

Very rarely had the thunders of battle been stilled ere the agents and ambulances of the Sanitary and Christian Commissions were at hand with bounteous provisions of ice, stimulants, delicacies, etc., for the wounded, while every hospital and camp was irradiated by their presence and activity. That thousands of precious lives were thus saved, and the anguish of tens of thousands soothed, is well known; *but the source* of these rivers of beneficence were in the far-distant rural neighborhoods, where a few women and girls gathered weekly to spend some hours in preparing lint, clothing, preserves, cordials, etc., for the use of our soldiers in the field. It would be quite within the truth to estimate the aggregate value of freewill offerings in aid of the national cause at five hundred millions of dollars—equal to one hundred dollars for each family inhabiting the loyal states of the Union. The Sanitary and Christian Commissions were chief among the agencies whereby the willing hearts of the nation went forth to succor and save her sons, writhing in agony on battle-fields or tossing on beds of pain in field or camp hospitals. A single fair in New York City, in aid of the Sanitary Commission, realized, mainly through her merchants and other citizens, no less than \$1,351,275. Philadelphia, Boston, Baltimore, Chicago, Pittsburg, Albany and most other cities, held similar fairs with corresponding results. The Sanitary Commission disbursed \$5,000,000 in cash and \$9,000,000 in supplies. Those of the Christian Commission amounted to \$4,500,000.

So much for the willing hands and sympathizing hearts at home. The Pawtucket Society was creditably represented by its soldiers in the army, its nurses in the hospitals and on battle-fields, and by

its contributions in money and supplies. Many in the following list of names of those in active service were members of this church, but all come under the claim of people within the parish. There may have been others whose names we do not now recall.

- Atis E. Ansart,* Sixteenth Massachusetts Infantry, Company I.
 Benjamin F. Ansart,* Thirtieth Massachusetts Regiment, Company C.
 Orford R. Blood, Commissary Sergeant, Sixth Massachusetts Regiment.
 Freeman H. Butler, Thirtieth Massachusetts, promoted Lieutenant United States Colored Regiment.
 Charles M. Butler,* Sixth Massachusetts, Company G.
 Kirk H. Bancroft,* Sixth Massachusetts, also Surgeon in the Navy, ship "Iosco."
 Howard Coburn,* Sixth Massachusetts, Company D.
 John J. Colton, Major and Paymaster United States Army.
 Charles C. Colton,* First Lieutenant United States Colored Troops.
 Edmund Coburn, Sixth Massachusetts, wounded while going through Baltimore, April 19, 1861.
 Orrin G. Coburn,* Sixth Massachusetts, Company A.
 Henry M. Hand, Seventh Massachusetts Battery.
 John M. Hodge, Second Massachusetts Heavy Artillery, Company K.
 Luther H. Marshall, Sergeant Thirtieth Massachusetts, Company C.
 Simeon M. Marshall, Navy, Paymaster's Clerk.
 Francis S. Marshall,* Fourteenth Wisconsin Volunteers, promoted Captain Eighty-eighth United States Colored Infantry, Company A.†
 William E. Short, Massachusetts Battery.
 Isaac B. Gould,* Thirtieth Massachusetts, Company C, died in the service at New Orleans, September 9, 1862.
 Orrin K. Park,* Sixth Massachusetts, died in service.
 Alexander Park,* Sixth Massachusetts.
 Peter H. Royal,* Thirty-third Massachusetts, Company A, Sergeant.
 Joseph A. Stuart, Navy.
 A. C. Varnum, Major and Paymaster United States Army.
 William Macutchen,* Thirtieth Massachusetts, Company C, killed at Cedar Creek, Va., October 19, 1864.
 Benjamin C. Morrison, Berdan Sharpshooters, Company E.
 Herbert M. Hall,* Thirty-second Massachusetts, died at National Hospital, Augusta, Me., April 19, 1870.
 Oscar Coburn,* Second United States Sharpshooters.

* Deceased.

† Captain Marshall was a member of Pawtucket Church, but was not residing here at the time of his enlistment.

PERSONAL REMINISCENCES.

A noble life put fairly on record acts like an inspiration to others. It exhibits what life is capable of being made. It refreshes our spirits, encourages our hopes, gives us new strength and courage and faith—faith in others as well as ourselves. It stimulates our aspirations, rouses us to action, and incites us to become co-partners with them in their work. To live with such men in their biographies and to be inspired by their example, is to live with the best of men and to mix in the best of company.—*Samuel Smiles.*

REV. REUBEN SEARS.

Rev. Reuben Sears, the first pastor of the Society after the incorporation, in 1797, was installed January 31, 1821. He was born in Ballston, N. Y., and graduated at Union College in 1798. His first settlement was at Hudson, N. Y. No record was made on the church book of the installation services, but the following incidental record appears, dated February 18, 1821:

“The session [of the Presbytery] met at the house of Parker Varnum. Present, Rev. Reuben Sears, moderator, who on the thirty-first day of January last had been installed pastor of this church.”

We also find the following record in regard to his wife:

Thursday, October 18, 1821. The session met, etc. Present, Rev. Reuben Sears, moderator. Mrs. Sally Sears, wife of Rev. Reuben Sears, was received into this church on recommendation from the Presbyterian Church in Ballston, N. Y.

After his dismissal from this church, August 26, 1827, we are informed that Mr. Sears went west. He died in New York in 1837 or 1838. While they resided in Dracut they had two children baptized,

viz: Mary Fitch and Reuben. In 1829, January 18th, Mrs. Sears was dismissed from this church, at her own request, and recommended to the church (probably the Presbyterian) in Ballston.

Very little is known of Mr. Sears or his family after they left this place. He is remembered by a few of our oldest people as a man of good ability, of kind and friendly disposition; although not a Boanerges in the pulpit, yet he was sincere and generally commanded the respect and approbation of the Society.

REV. SYLVESTER G. PIERCE.

Mr. Pierce, the second pastor, was born in Wilmington, Vt., January 18, 1797, but spent most of the early part of his life in Bolton, N. Y., a town in Warren County, on Schroon River and Lake George, about seventy miles from Albany, where his parents removed in his infancy. His parents died when he was quite young, leaving eight children, two of whom became ministers. He made a profession of religion at the age of fourteen years, and at twenty commenced a course of study. He entered an academy at Ballston, N. Y., with the purpose of qualifying himself to be a missionary teacher among the Indians. He afterwards entered Union College, at Schenectady, in an advanced class, where he was much esteemed by his fellow-students for his social qualities and where he was quite distinguished as a speaker.

He left college at the beginning of his senior

year for the purpose of going to Bombay as a missionary, and came to Massachusetts to confer with a committee of the American Board of Commissioners for Foreign Missions. By their advice, however, he came to Andover to pursue a course of theology. He entered upon his studies at Andover in 1824. In the spring of 1828 he began to supply the Pawtucket Church, then called the West Parish of Dracut. He was there ordained as an evangelist in June, 1828, and the people were so much pleased with him that they gave him a call to settle. Contrary to his first intention, he consented to become their pastor, and was installed in April, 1829. A powerful revival began under his preaching, and during his ministry of four years the church was enlarged by the addition of fifty-three members.

As early as the autumn of 1831 he suffered severely from an affection of the lungs, which caused him to suspend his labors until the next spring. Previously he stated to one of the people of his parish that his lungs were as strong as the oaks.

In 1832 he received a call from the First Congregational Church and Society in Methuen; and feeling that duty called him to that field of labor, he was dismissed at Dracut and installed at Methuen, June 27, 1832. During his ministry there of seven years one hundred and fifty members were added to the church—one hundred and thirteen by profession.

He remained at Methuen until his death, which occurred May 8, 1839. His disease was consumption, and during the last year of his life he remarked in public, "My health has been much of the time

feeble, so that many of my public services have been performed not without much pain and great prostration of strength. Still I have been able to preach much more, and perform far more labor of various kinds than I had reason to expect I should do at the commencement of the year." He gradually wasted away and died at the age of forty-two.

His funeral sermon was preached by Rev. Samuel C. Jackson, pastor of the West Church in Andover. The church at Methuen published it in 1839. After giving an account of his life and labors, Mr. Jackson says:

His character it is pleasant to delineate. As a man he was distinguished by traits of uncommon excellence. He had great energy and decision of character, together with active habits and a constitutional ardor and warmth of feeling; hence he was inclined, whatever he did, to do it promptly, with all his heart and to the best of his ability. His character as a pastor and preacher was distinctly marked. He was kind, sincere, conciliatory, ingenuous and honorable. He was above the low acts of proselytism, and his soul spurned all sectarian bigotry and cunning; yet he was valiant for the truth and unflinching in its support. It is believed his preaching was followed by revivals in every place where he spent any considerable time.

We have frequently heard him described by those who knew him, in Dracut, as animated and eloquent in his sermons, attractive and impressive in his manner, and although not thoroughly logical and discriminating in his arguments, yet possessing an ability to command the most undivided attention, and to convince his hearers of the truth of what he was saying. In conversing with one of our citizens about him, a few days since, he made these remarks: "He was a noble man; I recollect him very well, although I was but twelve years of age when he preached here. He was a noble man." Another

gentleman says: "I shall always remember Mr. Pierce. I was converted under his preaching. He was not only a good preacher but he was very social in his disposition. He was a wide-awake man in every respect. When he first came to Dracut he owned a fine large black horse, as good an animal as there was in town. Mr. Pierce loved his people here, and he also had a great affection for a good horse. All our people will long have occasion to recollect him for his rare qualities as a minister and as a man."

Mr. Pierce resided first in the house since owned by Isaac Holden, Esq., and subsequently the house afterwards owned by the late William P. Varnum, on the Mammoth Road. While in Dracut he was married to Miss Clarimond Wyman, daughter of Daniel Wyman, of Woburn, by Rev. Joseph L. Bennett, of Woburn, November 12, 1828. They had one child only, a son, born in Dracut, March 5, 1831. He was named for his father, Sylvester G. Pierce.

After the death of Mr. Pierce his widow returned to Woburn, where she passed the remainder of her life. The most of the time during the last of her life she was a helpless invalid. After the marriage of her son, she made it her home with him until her death, which occurred April 25, 1858. Sylvester G. Pierce (the son) is a resident of Winchester, Mass., and through him we obtained most of the facts in relation to the subject of this sketch. He married Miss Lynthia Young, of Boston, and they had, at the time of this writing, one daughter, about ten years old.

REV. TOBIAS PINKHAM.

Rev. Tobias Pinkham, the third pastor, was born in Freeport, Me., in 1801. He was a member of the Theological Seminary at Andover, in the class of 1835. In 1835-'36 he was acting pastor at Parsonfield, Me. In the month of April, 1836, he came to this church and was installed May 18th of that year. We find the following record in regard to the action of the church :

Wednesday, April 20, 1836. The Church and session met at the house of widow Hannah Coburn. After singing and prayer, Voted, unanimously, that the Church make choice of Mr. Tobias Pinkham, now preaching for them, to become their settled pastor, provided the Society concur, and he can be obtained. Elders present, Nathaniel B. Coburn, Jeremiah Varnum and John P. Brown.

The Society voted to concur with the vote of the Church ; and at another meeting of the Church, holden May 11, 1836, the following business was transacted :

Voted, That the ordination of Mr. Pinkham take place on Wednesday, May 18th ; that the moderator of the Presbytery be notified and the following Congregational churches be written to and invited to assist in the ordination services, viz : The Congregational churches in Dracut, Pelham and Methuen, the three Congregational churches in Lowell, the church in Tewksbury, the three Congregational churches in Andover, the two Congregational churches in Bradford, and the Congregational church in Stoneham.

The committee of arrangements on the part of the church consisted of Elders John P. Brown, Jeremiah Varnum and Nathaniel B. Coburn, in whose names letters missive were written to the several churches invited.

At a meeting of the Church April 8, 1839, at which Rev. Amos Blanchard, of Lowell, was mod-

erator, Mr. Pinkham presented his resignation, as follows:

To the West Church in Dracut:

Dear Brethren — The indications of Divine Providence seeming to show that the period of my usefulness among you as your pastor has arrived, and that it is my duty to withdraw from this station, I respectfully request you to unite with me in calling a mutual ecclesiastical council to dissolve the existing relations between us, according to Congregational usage. The circumstances of the case will suggest to you the desirableness of calling the council at the earliest practical date.

Yours, affectionately,

TOBIAS PINKHAM.

The council was called and Mr. Pinkham was dismissed on the 16th day of April, 1839. Rev. J. A. Bates, subsequently acting pastor of this church, says of Mr. Pinkham: "All I can learn of him after his dismissal from this church, in 1839, is that he was ordained as a Baptist minister, September 24, 1840, and died at Tioga, Pa., August 17, 1843, aged 42 years.

When Mr. Pinkham was ordained here the order of exercises were as follows:

Introductory Prayer, by Rev. Jonas Colburn, of Stoneham.

Sermon, by Rev. Ralph Emerson, D. D., Professor at Andover Theological Seminary.

Reading the Covenant, by Rev. Daniel Dana, D. D., moderator of Presbytery.

Ordaining Prayer, by Rev. Jacob Coggin, of Tewksbury.

Charge to the Pastor, by Rev. Daniel Dana, D. D., of Newburyport.

Right Hand of Fellowship, by Rev. Jesse Page, of North Andover.

Address to the People, by Rev. Sylvester G. Pierce, of Methuen.

Concluding Prayer, by Rev. Asa Rand,* of Lowell.

Benediction, by the Pastor.

* Rev. Asa Rand was ordained at Gorham, Me., January 18, 1809; sermon by Rev. Jesse Appleton, D. D., President Bowdoin College, but at this time he was not preaching.

REV. JOSEPH MERRILL.

The subject of this sketch was born at Warren, N. H., October 19, 1788, and died at Lowell, Mass., November 21, 1856. He was a son of Joseph and Sarah (Copp) Merrill. In early life he had the advantage of the common schools (secured to all the towns of New Hampshire by a law passed in 1693, after that state became an independent province) and graduated at Dartmouth College in 1814. He taught at Haverhill, N. H., eighteen months after finishing his college course, at the same time reading law, in anticipation of entering upon that profession at some future time. Closing his engagement at Haverhill, he went to Marblehead, Mass., where he again engaged in teaching, as preceptor of an academy. While there he changed his purpose in regard to his future calling, and began the study of divinity with Rev. Samuel Dana of that town.

After some six years of experience in teaching and preparation for the ministry, he received and accepted a call from the Central Congregational Church in Dracut, Mass., over which he was ordained pastor November 15, 1820, to succeed Rev. William Gould, who was settled there in 1815 and remained two years. Mr. Merrill continued his labors with this church in Dracut over thirteen years, being dismissed April 8, 1833. October 16, 1833, he was installed over the Congregational Church at Acworth, N. H. This town, it will be remembered, though small is celebrated on account of the large crystals of beryl which have been found within its limits, specimens of which are to be found in almost every

mineral-cabinet throughout the world. Dr. Jackson informs us that one of these beryls, eight inches in diameter, was shown him in the imperial cabinet of Vienna, which was highly valued. A Congregational church was established there in 1773. Mr. Merrill remained there nearly five years, being dismissed July 11, 1838. The record says: "Next to this, and without relaxation, he preached in Wellfleet, Mass., from June 10, 1838, to 1839, and was then agent for Bradford Academy, Bradford, Mass., for some time."

Mr. Merrill was installed over the Pawtucket Church, then called the Congregational Church of West Dracut, April 20, 1842. The sermon was preached by Rev. Amos Blanchard, pastor of the First Congregational Church in Lowell, and the following-named clergymen participated in the installation exercises:

Installing Prayer, by Rev. Jacob Coggin, of Tewksbury.

Sermon, by Rev. Amos Blanchard, of Lowell.

Charge, by Rev. U. C. Burnap, Appleton Street Church, of Lowell.

Address to the People, by Rev. Calvin Cutler, of Windham, N. H.

Concluding Prayer, by Rev. B. F. Clark, of North Chelmsford.

During the summer of 1842 a revival began, and twenty-two persons joined the church on profession. It was during his pastorate (1844) that the meeting-house was remodeled inside; the old-fashioned, square pews giving place to those now in use, and the old pulpit, so lofty, which at that time stood on the north side of the house, was removed, and one more in keeping with the times erected. Mr. Merrill was much interested in the improvements, lending his influence to encourage the enterprise. He

remained over this church until April 19, 1848, when he resigned and was dismissed at his own request.

In 1849 he was elected to the legislature of Massachusetts from Dracut and was re-elected in 1850. During the year 1850 he removed his residence to Lowell, where he passed the remainder of his days, supplying in Dracut and other churches as suited his convenience.

Mr. Merrill married Eleanor, daughter of Rev. Cotton Haines, of Greenland, N. H., and had eight children. One son, George Anson Merrill, graduated at Dartmouth College in 1832.

In giving a description of Mr. Merrill, one of his friends in this place says: "He was a man of most strict and decided theological opinions of the Congregational type, and a sincere, earnest and faithful preacher. He believed sincerely in the great truths of the Gospel, and expounded them with great power and effect." In Merrill's "History of Acworth," he is referred to as follows:

During a pastorate in Acworth of nearly five years he was favored with the confidence of the people. Mr. Merrill was erect and dignified in person, genial and affable in manners, and sound and interesting as a preacher. He was blessed with an interesting work of grace in this parish. This work began with a church visitation, such as has often been made in this church. The plan has been for the brethren to go two by two into every family represented in the church, for the purpose of religious conversation. Good results have usually followed. At this time also a four-days' meeting was held, at which neighboring ministers were invited to preach. On the closing day of the meeting, forty or fifty persons assembled in the town-house at an inquiry meeting. . . . January 11, 1835, ninety-three were received into the church.

At the time when Mr. Merrill was ordained at the Central Church in Dracut (in 1820), a great account was made of such occasions. People from far and near generally attended, and all were entertained in

a most cordial, hospitable and even sumptuous manner. We are informed by persons in attendance that there were present from this Society Jeremiah Varnum, who played the bass-viol in the choir; Zadoc Lew, who played the bassoon; Atis and Abel Ansart, Daniel Varnum, Asa Clement and his wife (parents of Asa Clement now living), Mehitable Ford (afterwards Mrs. Jeremiah Varnum), and doubtless others. The only persons now living of the above-named are Abel Ansart and Mrs. Varnum.

[This being the occasion on which Mrs. Varnum was introduced to her future husband, of course the writer cannot and does not speak from personal recollection regarding the old-time ordination!]

At the time of the decease of Mr. Merrill, the event was noticed by the local papers, specimens of which we here insert, although the facts as stated are probably not all correct.

From the Lowell Daily Courier of November 22, 1856:

A GOOD MAN GONE.—We regret to announce the death of our much-esteemed fellow-citizen, Rev. Joseph Merrill. He died at his residence on Myrtle Street, Centralville, Lowell, yesterday. Mr. Merrill has preached in Dracut thirty-six years, and by his kind and faithful labors has won the confidence and sympathies of all his people. Arrangements had been made for a donation visit the day preceding Thanksgiving, but his good work is ended and his spirit has departed to our Father's House of many mansions. We trust, however, that the anticipated visit may not be forgotten. Let us go silently to the house of mourning and manifest our respect for the dead by pouring our contributions into the lap of the afflicted family.

From the Lowell Daily Citizen of the same date:

The late Rev. Joseph Merrill, whose death we noticed yesterday,* was sixty-eight years of age. He has been pastor of the church over which he

* Simply the fact of his death.

presided in Dracut for thirty-six years. In early life he practiced law, and at one time taught school in Marblehead. His disease was bilious colic, followed by lung fever. The funeral services will take place on Tuesday afternoon, from the John Street Congregational Church.

Mr. Merrill, as already stated, was ordained in 1820 and died in 1856, after a ministry of thirty-six years, but not all in Dracut; and we are not aware that he ever entered upon the practice of law. It was our good fortune to enjoy for many years an acquaintance with Mr. Merrill, and to be present at his funeral, but we are indebted to Mr. William H. Cobb, librarian of the Congregational Library, Boston, for many of the preceding facts.

REV. BROWN EMERSON.

Rev. Brown Emerson was born at Harvard, Mass., August 1, 1805, and graduated at Yale College in 1833. He studied theology at the Divinity School of Yale two years and at Andover one year; was ordained pastor of the Congregational Church in West Boylston, Mass., in 1837, but resigned in 1839; was installed at Torrington, Conn., in 1841, where he remained until 1844; was pastor of this church from June 5, 1850, to May 9, 1854. He married Catherine B., daughter of Rev. Brown Emerson, D. D., of Salem, Mass. They had three children one of whom died in childhood. In 1873 Mr. Emerson removed to Wyoming, N. J., where, after a long and useful life, he died June 16, 1887.

When Mr. Emerson was installed here the public services were performed by the following-named persons :

Sermon, by Rev. Brown Emerson, D. D., of Salem.

Installing Prayer, by Rev. Joseph H. Towne, of Lowell.

Charge to Pastor, by Rev. U. C. Burnap, of Lowell.

Right Hand of Fellowship, by Rev. Amos Blanchard, of Lowell.

Address to the People, by Rev. Stedman W. Hanks, of Lowell.

Concluding Prayer, by Rev. B. F. Clark, of North Chelmsford.

Reading Hymn and Benediction, by the Pastor.

Mrs. Emerson, with one son and one daughter, is still living (1887) in Wyoming. After the decease of Mr. Emerson the following obituary notice appeared in the Congregationalist :

Rev. Brown Emerson, who died in Wyoming, N. J., June 16, at the age of nearly eighty, was born in Harvard, August 1, 1807 [the date of his birth should be 1805], graduated from Yale College in 1833, and filled pastorates at West Boylston, Torrington, Conn., Dracut, Montague, and Westminster. He served as agent for the American Education Society, also for the American and Foreign Christian Union, and the last few years of his life he was without pastoral charge.

REV. PERRIN B. FISKE.

Mr. Perrin B. Fiske, the sixth pastor, came here soon after concluding his studies at the Bangor Theological Seminary and remained about two years. The ordination transpired October 1, 1863, with the following order of services :

Invocation and Reading Scriptures, by Rev. George H. Morse, of Dracut.
Introductory Prayer, by Rev. Edward W. Clark, chaplain Fourth Regiment Massachusetts Volunteers.

Sermon, by Rev. J. E. Rankin, of Lowell.

Ordaining Prayer, by Rev. B. F. Clark, of North Chelmsford.

Charge to the Pastor, by Rev. Owen Street, of Lowell.

Right Hand of Fellowship, by Rev. J. W. Backus, of Lowell.

Address to the People, by Rev. R. Tolman, of Tewksbury.

Concluding Prayer, by Rev. Amos Blanchard, D. D., of Lowell.

Benediction, by the Pastor.

Mr. Fiske was dismissed November 7, 1865, and was afterwards settled in Peacham, Vt.

REV. JOSEPH BOARDMAN.

Rev. Joseph Boardman was born at Amesbury, Mass., June 18, 1833, graduated at Amherst College in 1855 and at the Andover Theological Seminary in 1860. He was ordained at Pownal, Me., March 20, 1861, and was acting pastor there from October, 1860, to October, 1865. After leaving Pownal, Mr. Boardman was installed pastor of the Congregational Church at Hopkinton, Mass., November 2, 1865, at which place he remained three years, being dismissed November 1, 1868. He was acting pastor at Plymouth, Mass., in 1869, and was installed at Pawtucket Church September 1, 1870.

Mr. Boardman was married to Mima A. Patten, of Amesbury, May 20, 1862. She died September 17, 1867, leaving two children, Mary R. and Anna. Soon after his settlement here Mr. Boardman was married (November 1, 1870) to Mary N., youngest daughter of Rev. Leonard Withington, D. D., of Newbury, Mass. Mrs. Boardman was specially adapted to the position she occupied, and soon won the love and respect of the people throughout the parish.

After his resignation and dismissal from this church, November 1, 1874, Mr. Boardman was called to North Craftsbury, Vt., where he now resides. He was an earnest, patient, faithful minister, and in going from here both Mr. and Mrs. Boardman left many warm friends and no enemies.

At the installation of Mr. Boardman over this church the following order of exercises was adopted :

Introductory Prayer, by Rev. C. S. Brooks, of Tyngsborough.
Sermon, by Rev. John M. Greene, D. D., of Lowell.

Installing Prayer, by Rev. Eden B. Foster, D. D., of Lowell.
Charge to the Pastor, by Rev. Owen Street, D. D., of Lowell.
Right Hand of Fellowship, by Rev. Daniel Phillips, of North Chelmsford.
Address to the People, by Rev. Moses Patten, of Carlisle.
Concluding Prayer, by Rev. G. H. Ide, of Hopkinton, Mass.
Benediction, by the Pastor.

REV. CHARLES H. WILLCOX.

Rev. Charles H. Willcox was ordained pastor of the Pawtucket Church, November 6, 1884. The following sketch of the pastor's life and report of the ordination exercises was made by the Lowell Morning Times of November 7th :

Rev. Charles H. Willcox, late of New Haven, was ordained pastor over the Pawtucket Congregational Church yesterday. In the afternoon an ecclesiastical council met and examined the candidate, and the ordination services were held in the evening. Both services were attended by large audiences, composed of people belonging not only to the Pawtucket Church but to other churches in the city, and were of unusual interest. The new pastor is a young man, a graduate of Yale in 1876, and of the seminary connected with the university. He will be recognized by many people in this vicinity when it is stated that he is the son of Prof. G. B. Willcox, now of Chicago, formerly of the Lawrence Street Church in Lawrence, and nephew of Rev. W. H. Willcox of Malden. The subject of present consideration was licensed to preach by the New Haven Eastern Association in May, 1880. During the last two years he has been studying in Germany. He came to the Pawtucket Church last September, but preferred not to be ordained until now. Mr. Willcox enters probably the oldest church in this vicinity, whose pulpit has been filled by a long line of notable men, and which now has a congregation that, although not large, is one of the finest in Lowell. The pulpit has for several years been supplied by Rev. Elias Nason.

The council which met in the afternoon, chose Rev. Smith Baker moderator, Rev. C. A. Dickinson scribe, and was composed of the following: Rev. Smith Baker, pastor, and E. B. Welch, delegate, First Congregational Church, Lowell; Rev. C. A. Dickinson and Dea. S. G. Mack, Kirk Street Church; Rev. H. T. Rose and Dea. B. C. Benner, John Street Church; Rev. Owen Street, D.D., and W. H. White, High Street Church; Rev. S. W. Adriance and Dea. C. B. Emerson, Highland Church; Rev. Calvin Amaron and W. C. Greenier, French Protestant Church; Thomas Boynton, Riverside Church, Dracut; A. T. Richardson, Central Church, Dracut; Dea. J. P. Coburn, Congregational Church, Tyngsborough; Rev. C. H. Oliphant

and James S. Dodge, Congregational Church, Methuen; Rev. Wolcott Calkins, and Henry E. Cobb, Eliot Church, Newton.

The proceedings of the Church and society being read were found to be regular, and showing that a call had been extended to Mr. Willcox at a salary of one thousand dollars per year and parsonage. The customary statement of belief was made by the candidate, which was found to be satisfactory, and the council voted to proceed with the ordination at seven o'clock in the evening. A bountiful supper was then served in the vestry to all who desired to remain and be present until the conclusion of the ceremonies.

The following was the order of exercises at the ordination :

Organ Voluntary, by Nellie V. Colton.

Report of the Doings of the Council, by Rev. C. A. Dickinson, Scribe.

Reading of the Scriptures and Prayer.

Sermon, by Rev. Wolcott Calkins, D. D., of Newton. Text—Romans 1: 14.

Ordaining Prayer, by Rev. Martin Dudley, of Easton, Conn.

Charge to Pastor, by Rev. Owen Street, D. D., of Lowell.

Right Hand of Fellowship, Rev. C. A. Dickinson, of Lowell.

Address to the People, by Rev. Smith Baker, of Lowell.

Concluding Prayer, by Rev. Calvin Amaron, of Lowell.

Benediction, by the Pastor.

SARAH B. VARNUM, MISSIONARY TO THE INDIANS.

The subject of this sketch, Miss Sarah B. Varnum, daughter of Parker and Dorcas (Brown) Varnum, was born in Dracut, January 16, 1784. She was one of the early members of this church, of which her father was one of the elders (elected April 19, 1819) and one of its principal supporters in its early history, after its establishment at Pawtucket Falls (Pawtucketville) in Dracut. In 1818 she married Rev. Cyrus Kingsbury, a graduate of Andover Theological Seminary, and became a missionary among the Indians at Chickamauga and Missionary Ridge in Tennessee, ten miles from the

place which during the rebellion (September 19, 1863) was made famous by the repulse of the Union army under command of Gen. W. S. Rosecrans, on the banks of Chickamauga Creek, and seven miles from the brow of Lookout Mountain, where in "the battle among the clouds" the Confederacy received a severe blow.

It will be remembered that in 1815 explorations for suitable fields for Indian missions were made by the American Board at St. Louis and other places, and in 1816-'17 the mission to the Cherokees was begun at Georgia and Tennessee. Mr. Kingsbury, fresh from Andover Seminary, was the first Indian missionary of the American Board, and he entered upon his work with great courage and faith in the enterprise. He passed through Washington on the way to his field of labor, where he met a Cherokee chief who expressed his great interest in the effort to be made. He said that his nation had long wished for schools and had even thought of devoting a part of their annuity from the government to the object. President Madison authorized the Secretary of War to say that the agent of Indian affairs would erect a house for a school and one for a teacher, to be followed by others, as occasion might require and as success might justify. The agent would also be instructed to furnish two plows, six hoes and as many axes, for the purpose of introducing the art of cultivation among the pupils, and when female pupils should be received and a female teacher engaged, "a loom, half a dozen spinning-wheels and as many pairs of cards," all these, however, "to remain public property, to be employed for the benefit of

the nation." A mission was soon established. Mr. Kingsbury was followed by Messrs. Hall and Williams with their wives, and soon by others.

The enterprise was "a compound of mission, boarding-school and agricultural college." After the mission was well under way, Mr. Kingsbury desired to return to Massachusetts to be married; but it was not deemed expedient for him to leave the school, and so arrangements were made whereby his affianced courageously accomplished the then long and tedious voyage by sea to New Orleans, unaccompanied by friends. Here she was met by Mr. Kingsbury, where they were married, December 24, 1818. They travelled on horseback to their station, a distance of some two hundred miles, camping out at night, and boiling their kettle and cooking their food after the manner of pioneer travellers. Their safe arrival was in due time accomplished, and the presence of Mrs. Kingsbury proved to be of great importance to the success of the mission. By her kindly, gentle acts and her faithful, patient manner and teachings, she soon became very much beloved by her Indian pupils and their friends.

Their first station received the name of Brainerd, in honor of David Brainerd, an early missionary among the Indians. President Monroe visited this station in company with General Gaines, in 1819. He expressed himself much pleased with the success that had attended the efforts of the missionaries and ordered a better building for the school for girls to be erected at the public expense.

In eighteen months after the work was begun, the treasurer of the American Board visited the

mission, and was very much gratified with what had been accomplished. He found the Indian boys willing to work, docile, quick to learn, and orderly in their behavior.

The committee on missions then determined to push on the work among the Chickasaws and Choctaws. Accordingly Mr. Kingsbury selected a site among the Choctaws on the Yazoo River, four hundred miles southwest of Brainerd, and called the place Eliot, probably in honor of Rev. John Eliot, who began his labors among the Indians of Massachusetts in 1646. This mission was also a success. So much interested was the Cherokee nation in the work that it devoted generous sums from the annuities received from the government in aid of schools. One of their official letters, after the mission was well under way, relating to these grants, expressed an earnest hope of their "taking an early place among the enlightened nations of the land."

The Choctaws, at the time when Mr. Kingsbury established his mission among them, were inhabitants of the state of Mississippi, on both sides of the Yazoo River, but as the states of Georgia, Alabama and Mississippi increased in population and power, they became more and more impatient to be rid of these independent, self-governing tribes within their boundaries. There is a long story in connection with the means resorted to for their expulsion, too shameful to be read or related with composure; but the Choctaws, like the Cherokees, were removed to the Indian Territory and were located on the south side of the Arkansas River. When they were removed Mr. Kingsbury went with them, where he

passed the remainder of his days. He died in April, 1864, after forty-five years of missionary labor. Mrs. Kingsbury was not permitted to continue long in the service. She died suddenly, after an illness of only five days, September 15, 1822, and was buried in a place called Mayhew, in Mississippi. Mr. Kingsbury subsequently married a second wife, who became a co-laborer with him in the missionary work, and on one occasion came to Lowell to visit friends.

Mrs. Kingsbury left two sons—Cyrus and John P. They were sent from the Indian Territory, when they were of suitable age, to a college in Ohio to be educated, their grandfather Varnum, who died in 1824, having left money for that purpose. Cyrus, the older son, studied medicine. John P. became a merchant in the Indian Territory, and also edited a newspaper there, one side of which was in English the other in Choctaw. He married the daughter of a missionary, but died several years ago, leaving one child.

Mrs. Kingsbury was one of a family of fifteen children, among whom were John Varnum, born in Dracut, June 25, 1778. He was a graduate of Harvard College in 1798, subsequently studied law and was admitted to the bar in Essex County, residing in Haverhill, where he opened an office. He was a member of the State Senate from Essex County in 1812, and a member of the House of Representatives in Congress for six successive years, beginning with the nineteenth congress, in the year 1825. He removed to Lowell sometime after his term of public service expired, and died in 1836.

Dorcas, a sister of Mrs. Kingsbury, married Oliver Stearns, a practicing lawyer in Amesbury. They left children, one of whom married Mr. William H. Hull, of Lowell.

Phebe married William F. Brazer, a merchant of Groton in 1807. William P. Brazer and Mrs. Sarah B. Eaton were their children; Mrs. Eaton is the mother of Lieut. Joseph G. Eaton of the United States Navy.

Clarissa married Caleb Butler, of Groton, author of Butler's History of Groton, and formerly chairman of the Board of County Commissioners of Middlesex County.

Pleasant memories of this family, many of whom have passed away, are cherished by those who survive them.

REV. WILLIAM ALLEN.

Rev. William Allen was acting pastor of the Pawtucket Church for a number of years, closing his services here in March, 1868. Both Mr. Allen and his wife were very much beloved during their residence in the parish. He owned and resided in the brick house built by Joseph Gould, opposite Pawtucket Falls, on Riverside Street, now belonging to the heirs of John P. White.

Mr. Allen died in 1885, at the house of Dr. Nathan Allen, his brother, with whom he resided a few of the last years of his life. At his funeral, which occurred January 8, 1885, Rev. John M. Greene, D. D., pastor of the Eliot Church, gave an

account of this much respected clergyman, which was published, and from which we make brief extracts, as follows:

Rev. William Allen was born in the beautiful town of Princeton, Mass., May 1, 1808. There were towering hills and picturesque vales, sunsets almost celestial, and trees and clouds and landscapes of the rarest kind, all fitted to be educators of that youthful mind. It is no small privilege to be born amid such helps to high and noble culture. Nature is a school-house to them who can read her lessons.

But Mr. Allen had another advantage in his birth. He belonged to good Puritan stock. His mother was a true representative of that remarkable class of women who both adorned the Christian profession and gave such sterling character to the generation who peopled New England during the first years of this century. His father was as truly noted for integrity of character and all those high moral and religious virtues which are not only the substratum of all that is elevated and good in the citizen, but as well the ornament and glory of humanity. Mr. Allen was fortunate also in that he had brothers and sisters. He was the sixth of eleven children—nine sons and two daughters. The oldest and the youngest were daughters. Four of the sons were graduated at college. Two became ministers of the gospel—William, whose remains lie before us, and Rev. David O. Allen, D. D., who was for more than twenty-five years a missionary under the A. B. C. F. M. in India. Two of the graduate sons became physicians—Dr. Nathan Allen, of Lowell, and Dr. J. M. Allen, who was a Professor of Anatomy in Pennsylvania Medical College, Philadelphia.

All the sons and one of the daughters were teachers in public schools and academies. They taught in nearly a hundred separate districts or schools, and had under their instruction more than five thousand different pupils. It would be difficult to find the parallel of this in the history of any New England family.

Of the eleven children only three now survive—Jonas Allen, of Brookfield, Mass., Dr. Nathan Allen, of Lowell, and H. W. Allen, of Framingham. [H. W. Allen has since deceased.]

Rev. William Allen fitted for college at Phillips Academy, Andover. He was graduated at Amherst College, in the class of 1832. He maintained a high rank as a scholar in college. In his class were several prominent men: Rev. Dr. John C. F. Hoes, Rev. Dr. Samuel M. Hopkins, Rev. Samuel Hunt; Judge Otis P. Lord, Judge Henry Morris, and Judge Jonathan C. Perkins, of Massachusetts; Judge James Bell, of Maine; Judge F. N. Watkins, of Virginia, and Judge Lyman Gibbons, of Alabama. It is an honor to be a classmate with such men; a double honor to be in scholarship *pari passu* with them.

After his graduation at College Mr. Allen taught school for two years in the state of Georgia, where he gained much experience which helped him in his subsequent professional life.

After his graduation at the Theological Seminary Mr. Allen taught school

in Kentucky two years. Then he returned to his native state, and in January, 1841, was ordained as a gospel minister in the old and important town of Quincy. He remained there as a faithful and able minister of the gospel nine years. His ministry was a fruitful one. But after nine years of uninterrupted labor there he sought rest in a change of field. For two years he now preached in West Woodstock, Conn., as a stated supply. After he had become rested and his energies were renewed, he came to Dracut, where he preached as a supply at the Hillside Church nine years and the Pawtucketville Church three years. His ministry here as in Quincy was eminently for the edification of the church and good of society.

Mr. Allen was married June 18, 1844, to Miss Rebecca Armstrong, a niece of Samuel T. Armstrong, formerly Lieutenant-Governor of Massachusetts.

When he closed his services at this place the author received the following characteristic letter from him, in answer to one written (in the capacity of a committee of the Society) thanking him for his faithful and acceptable services.

LOWELL, MARCH 21st, 1868.

MY DEAR SIR:

Your letter of the 16th inst., expressive of your own kind feelings and those of many other Dracut friends, I found in the postoffice last evening.

I have not forgotten nor shall I ever forget your sincere, as I believe, manifestations to me, in years past, of personal regard and esteem. It is very pleasant also to be assured that many others in Dracut possess, in common with you, similar feelings, and also to know that no one has anything personally against me. This will ever be a source of grateful recollection to me, if I should never address them again as a minister. It is as it ever should be. I have always felt that it has been a great reproach to the ministry and to churches that there should frequently be such alienation of feeling and so many unhappy utterances connected with the separation of a minister and people. It is all wrong. Sufficient causes for a change may be found generally without resorting, either by ministers or churches, to such as inflict a deep wound on the cause of our blessed Redeemer.

My connection and intercourse, as also that of Mrs. Allen, with the people in West Dracut have been very pleasant indeed. We can bear testimony that we have ever been treated personally with all that courtesy, respect and kindness we could wish. And for this we would return to you, and through you to all, our sincere thanks, praying that God may ever grant you all, individually and as a church and people, peace and prosperity in this life and everlasting blessedness in the life which is to come.

With kindest regards, I remain, yours sincerely,

WILLIAM ALLEN.

REV. ELIAS NASON.

Rev. Elias Nason, acting pastor of Pawtucket Church for nearly eight years—from May, 1876, to April, 1884—was born at Wrentham, Mass., April 21, 1811, and graduated at Brown University, in Providence, R. I., in 1835. He gave special attention to the languages, music and botany. In 1837 he published the *Georgia Courier*, in Augusta, Ga., and was for a time teacher of an academy at Waynesborough in that state. From 1840 to 1849 he was a teacher in Newburyport, Mass. He was licensed to preach in 1849, and was ordained at Natick, Mass., May 5, 1852. He was afterwards settled as pastor of the Congregational Church at Medford and the First Congregational Church at Exeter, N. H.

Mr. Nason devoted much time to literature and published many valuable books. He was the author of the lives of Sir C. H. Frankland, 1868; Susanna Rawson, 1870; Nathaniel Howe, 1851; Charles Sumner, Henry Wilson, and a *Gazetteer of Massachusetts*, 1874, and other works.

During his pastorate at Pawtucket Church he resided at his beautiful residence, "Brightside," in North Billerica. He will long be remembered by this people for his able and faithful services.

Mr. Nason died June 17, 1887, aged seventy-six years. An obituary notice appeared in the *Lowell Daily Courier* substantially as follows:

Another of our literary lights has gone out with the death of the Rev. Elias Nason, who died at his home, "Brightside," Friday afternoon at two o'clock, after a very long and painful illness, which he has borne with wonderful fortitude. He was born in Wrentham, Mass., April 21, 1811. His early youth was spent in Hopkinton. He was, from the first, a lover of nature, and early showed a taste for literature. At the age of fifteen he was apprenticed to David Bigelow & Co., of Framingham, paper manufacturers,

and it was here, from torn sheets of music which he found in the paper-rags, that he acquired the art of music, in which he was very proficient. Subsequently, under the tutelage of Rev. Mr. Colton, of Amherst, he was prepared to enter Brown University. Early in the year 1836, in the company of the distinguished naturalist, Dr. John E. Holbrook, he visited the southern states for the purpose of studying the flora there and gave many lectures on that subject. During his stay in the south he became editor and manager of a southern daily paper, the *Georgia Courier*, published in Augusta, Ga. He also became principal of a high school in Waynesborough. His stay in the south lasted until 1840, when he returned north and became a teacher in several high schools. He also became editor of a magazine, *The Watch Tower*. During this time he had made himself master of several different languages, among them Spanish, Syriac and German. He was licensed as a preacher in 1849. In 1850 he became principal of the high school in Milford, and in 1852 received his first pastorate in Natick, where he remained until 1858, when he had a call from the Mystic Church in Medford. In 1861 he became pastor of the First Congregational Church in Exeter, N. H.

He was the author of many interesting works. Among them were several musical publications, a Eulogy on Edward Everett, *Life of Henry Wilson*, *Life of Charles Sumner*, *Lives of Moody and Sankey*, *Gazetteer of Massachusetts*, and *History of Dunstable*. He had also been a noted lecturer, and had travelled all over the country under the Redpath Lecture Bureau. Among the most noted of his lectures are *The Human Hand*, *The Model Town*, *Originality*, *Waterloo*, *Wonderland*, and many others. In 1875 he crossed the ocean and visited Paris, Rome and Naples. Among other accomplishments he was a fine stenographer.

He was married to Miss Mira A. Bigelow in 1836, and had resided in his home, "Brightside," since 1865. It was here, the 29th of November last, that he and his wife celebrated their golden wedding. He leaves a widow, two daughters and three sons, Capt. Paul F. Nason, Rev. C. P. H. Nason, pastor of a church in Germantown, Penn., and Rev. W. W. Nason, of Lowell.

The funeral took place from his home at "Brightside," at two o'clock Monday afternoon. There were many friends and relatives in attendance upon the services, and the house was too small to afford admittance to all who wished to be present. Rev. Mr. Wilson, pastor of the Congregational Church in North Billerica, conducted the services. The music for the occasion was by the brothers and sisters of the deceased—Prof. E. S. Nason and wife of Worcester, Messrs. W. W. and Charles Nason of Great Falls, and Mrs. Wiley of Utica. Miss Gertrude Gerrish also assisted. The bearers were all sons of the deceased—Capt. P. F. Nason of Billerica, Rev. C. P. H. Nason of Germantown, Penn., Rev. W. W. Nason of Lowell, and Dr. C. H. Gerrish of Exeter. The floral tributes were simple and beautiful, including a cross of English ivy with the words "Our Pastor," in white flowers. This was contributed by the Centre Church of Dracut. A star of English ivy from Chelsea friends and a sheaf of wheat were also placed on the casket. Rev. Henry N. Kinney, nephew of the deceased, read the closing hymn, which was written by Mr. Nason himself while he was pastor in Natick. The hymn follows.

Jesus only, when the morning
 Beams upon the path I tread ;
 Jesus only, when the darkness
 Gathers 'round my weary head.

Jesus only, when the billows
 Bold and sullen o'er me roll ;
 Jesus only, when the trumpet
 Rends the tomb and wakes the soul.

Jesus only, when in judgment
 Boding fears my heart appal ;
 Jesus only, when the wretched
 O'er the rocks and mountains call.

Jesus only, when, adoring,
 Saints their crowns before him bring ;
 Jesus only, I will, joyous,
 Through eternal ages sing.

The remains were interred in the Billerica Cemetery.

The following tribute to his memory appeared in the Newburyport Herald :

Elias Nason will be kindly remembered by many of our citizens and especially by those who received his instructions and won his affections, in our high school, of which he was principal many years. He was a good teacher, a man of mental activity, and interested in church and public affairs. For some time he was editor of *The Watch Tower*, a newspaper which passed away forty years ago ; as previously he had done the same elsewhere ; and though later he was ordained as a Congregational minister, he never lost his love for the newspaper and was in constant correspondence with the press.

Also an extract from an obituary notice in the *Congregationalist* :

Mr. Nason was widely known as a writer and lecturer, and in both these fields of effort he betrayed great thoroughness and excellence. Besides several sermons, historical sketches and collections of music, he published, in 1857, the *Congregational Hymn Book*. He was fond of historical studies, and was connected editorially with the *Register of the New England Historic and Genealogical Society*, before which he read several valuable papers. Last November he celebrated his golden wedding. He married Mira Ann Bigelow, of Framingham, who, with several children, is left to mourn the loss of one who was universally esteemed and beloved.

REV. THOMAS PARKER.

Rev. Thomas Parker, the first minister of Dracut, was a son of Josiah Parker, who came from England to America sometime prior to 1700, and settled in Cambridge or Dorchester. Thomas, the subject of this sketch, was born December 7, 1700, graduated at Harvard College in 1718, and, in 1719, received a call to settle in Dracut. The town records furnish an account of the call as follows :

DRACUT, December 28, 1719.

At a general town-meeting, the town made choice of Rev. Thomas Parker as their minister, and voted to give him a call to settle at eighty pounds yearly salary. Voted, that Captain Varnum, Quartermaster Coburn and Ephraim Hildreth, carry the vote of the town to Mr. Parker, and that Quartermaster Coburn be paid six pounds to pay for ye ordination.

The committee attended to their duty and "carried" the vote of the town, as we find by the following reply from Mr. Parker :

CHELMSFORD, January 30, 1720

To the inhabitants of the town of Dracut: I received your vote the 3rd of this instant, January, by the hands of Capt. Varnum and Lieut. Hildreth, wherein, I understand, you have unanimously made choice of me to be your settled minister. I have perused and considered your offer, also understanding your earnest desire that I should settle amongst you. I can find no fault with what you have been pleased to offer, and I do therefore accept the same, provided you do pay me quarterly.

As you have been unanimous in your choice, so I hope you will always endeavor to live in peace and unanimity, that there be found a spirit of peace in each of you. I also would beg your prayers to Almighty God for me, that I may prove a faithful minister of Christ and instrumental in saving many souls, that you may sit quietly and contentedly under my ministry, that I may have a comfortable prospect of your being benefitted thereby, and that you and I may so believe and manage ourselves that we may meet with comfort in this life and with peace at death; and that we may lift up our heads with joy at the last day, shall be the continual, fervent prayer of me, one of the unworthiest of God's ministers.

THOMAS PARKER.

Thus Mr. Parker was only nineteen when settled. The town then purchased a "ministree," on the Dracut side of the river, opposite what is now called Middlesex Village. The house was afterwards owned by Col. Louis Ansart, an officer in the Revolution, who came from France in 1776, was employed by our government to cast cannon, and was appointed Colonel of Artillery and Inspector-General of the foundries. After the death of Col. Ansart, the property came into the possession of Daniel Varnum, by whom it was owned for many years. Mr. Varnum died May 4, 1881. Since that time the property has been owned by Thomas Varnum, his nephew.

In a memorial presented to the Legislature in 1748, in regard to locating the second meeting-house built by the town of Dracut, which caused some disturbance by being placed so far from the parsonage, Mr. Parker is referred to as follows :

In 1720, the Rev. Thomas Parker was called and ordained to the gospel ministry amongst us, who, together with the assistance of the town, purchased a settlement near the meeting-house, the price being much enhanced by the situation. He has carried on the work ever since to general acceptance.

Mr. Parker remained over this church until his death, March 18, 1765, a period of forty-four years. The day after his decease, a town-meeting was called to grant money to defray the expenses of the funeral, and the following business was transacted :

1st, made choice of John Varnum, moderator. 2d, voted, to buy Madam Parker a mourning suit. Also voted, to buy six rings for ye bearers of ye deceased. Voted, to appropriate twenty pounds for ye mourning suit and ye rings included. Voted, to raise four pounds more so that ye whole sum shall be twenty-four pounds.

Mr. Parker had been in failing health for some time before his death, and the town, in 1764, held a meeting, to see about hiring some one to preach for him.

An old-fashioned slab, said to have been imported from England, marks the spot where this worthy man was laid. The following inscription, although cut in old-style letters, may yet be easily read on the headstone :

Memento mori.

Under this stone is Interred ye Remains of ye
REV'D THOMAS PARKER.

A gentleman of shining mental Powers, Adorned with
Prudence, Benevolence, & Curtesie of maners.

A warm & Pathetic Preacher of ye Gospel, A
Most watchful and tender Pastor of ye Church
In Dracut for ye space of 44 years.

Accomplished with learning, Humane & Divine,
& endowed & adorned with ye social virtues
& affections, who departed this life March
18th, 1765, in the 65th year of his age.

After his death, Mrs. Parker and her family removed to Litchfield, N. H. [Litchfield was formerly considered a part of Massachusetts, but the boundary line between Massachusetts and New Hampshire, as established in 1737, gave it to New Hampshire.] There she resided until her death, 1787. She was buried in Litchfield, and the following inscription may be found upon her gravestone :

In memory of MADAM LYDIA PARKER, Consort of the
Rev. Thomas Parker of Dracut,
who departed this life suddenly Sept. 25th, Anno Dom. 1787,
aged 85 years, 2 months and 12 days.
"Blessed are the dead who die in the Lord."

Mr. and Mrs. Parker had nine children, five boys

and four girls, viz : Thomas, John, William, Matthew, Jonathan, Lydia, Elizabeth, Lucy and Sarah.

Thomas, the oldest, became a celebrated physician and settled in Litchfield. One of his sons, Rev. Edward L. Parker, settled in Derry, N. H., and preached there until his death. He was author of the history of Derry. John settled in Goffstown, N. H. William, the third son, was killed in a mill-yard in Dracut ; he had children, and Polly, one of his daughters, married Jonas Varnum of Dracut. Matthew and Jonathan were both farmers and settled in Litchfield.

Tradition furnishes a little anecdote in regard to this reverend gentleman and we have no doubt but it is true, as it was related to us by one of his descendants, William Parker, Esq., of Suncook, N. H., now deceased. It appears that he had a negro servant whose name was Cæsar, the same person who is supposed to have discovered Cæsar Spring, so called, on land then belonging to the "ministree." Cæsar was in the habit of fishing through the ice in the brook near the house where they lived. One day he set his hook and then went off into the woods. While he was gone it so happened that Mr. Parker caught a rat, and for the purpose of having a little joke on the dignified Cæsar, went down to the brook and placed it on the fish-hook, which he then sunk as Cæsar had left it. When Cæsar returned, he discovered the rat caught by the mouth as though it had been an inhabitant of the water ; he held it up for a while by the line, occasionally looking towards the house to see if the minister saw him. Finally he took off the rat and set his hook

as before. He made no mention of the circumstance, and for the purpose of bantering him a little, Mr. Parker inquired in the evening if he had caught anything. "Yes, sah." "What did you catch?" "O, suthin nudder." "A pickerel, of course?" "No, sah." "A perch?" "No, sah." "What could it be, then?" "A minister, I reckon," replied Cæsar, "he had a black coat on."

It is also related that Mr. Parker was a musician and played the clarionet. Sometimes he would sit in his doorway on a summer's evening and play, while the Indians would answer him along the banks of the Merrimack.

Allen's History of Chelmsford says of the ordination of Rev. Ebenezer Bridge in that town, May 20, 1741: "The Rev. Mr. Parker, of Dracut, made the introductory prayer; Rev. William Welstead, of Boston, preached the sermon; Rev. Mr. Hancock, of Lexington, gave the charge; and Rev. Mr. Baxter extended the right hand of fellowship."

From all that we are able to learn of Mr. Parker's life and labors in Dracut, we are brought to the conclusion that he was a sound, able and faithful minister and a courteous, agreeable and useful citizen.

REV. JONAS COLBURN AND MR. STEPHEN COBURN.

Rev. Jonas Colburn was born in Dracut, October 25, 1789. He was an agriculturalist in early life, having labored upon the paternal farm. He began study, with a view to entering college, at Groton

Academy, where he remained for some time, but finally went to Phillips Academy, at Andover, Mass. In due time he entered Middlebury College, where he graduated with much honor in 1817, taking the rank of fourth scholar of his class. At commencement he delivered a Greek poem, his theme being "The Battle of Waterloo," which then had recently been fought.

After his graduation he entered Andover Theological Seminary, where he finished his course in 1820. He soon afterwards spent a year in western New York, then quite a new country, as itinerant missionary. In 1823 he settled in Leverett, Mass., where he remained until 1832. He then had a call to settle in Stoneham, Mass., which he accepted; and he remained there during a period of five years. He then settled in Wells, Me. While there his whole ministry was eminently productive of good, and some sixty persons were converted by his preaching. After about eight years' labor in this field he resigned his charge, on account of feeble health, and ceased to be a settled pastor. He left Maine in 1845, and resided in Amherst, Mass., until 1851. The remainder of his life, until 1859 or 1860, was mostly passed in Saxonville and Framingham, Mass., where he was accustomed to preach as much as his health permitted.

We are informed that Mr. Colburn was a man of strong mind and ripe scholarship, an earnest and powerful preacher of the gospel, a kind husband and an indulgent father. He was an exemplary christian, quiet, gentle and affectionate in his manner, and greatly beloved by all who knew him.

He married Miss Mary Brown, of Framingham, and had one son who became an Episcopal clergyman. We had but a slight acquaintance with either the father or the son. About the year 1868 the latter (Rev. William B. Colburn) was officiating in the old Episcopal parish, St. Andrews's, in Bloomfield, Connecticut, which position he had then occupied for about two years. For some four years before his death, Mr. Jonas Colburn was too feeble to preach and passed considerable of his time with Mr. and Mrs. George S. Coburn, of Dracut. While here, and while his health would permit, he was much interested in gathering historical and legendary matter respecting the town of Dracut, some of which was published in the papers at that time. He also prepared an interesting biographical sketch of the late Gen. Joseph B. Varnum, and read it at one of the regular meetings of the Ladies' Sewing Circle of the Pawtucket Church. We think his last public discourse was preached in the same church in Dracut, about a year before his death, which occurred November 19, 1862, at which time he was sixty-five years of age.

George S. Coburn, above-named, was a nephew of Rev. Jonas Colburn, and resides on the same farm where Mr. Colburn was born and passed his early life. The names Colburn and Coburn were originally one and the same, and among members of the same family some prefer to spell it one way and some the other.

Stephen Coburn, brother of Rev. Jonas Colburn, was born in Dracut, March 4, 1798. Having prepared himself for college at Pelham, N. H., and at

Andover, he entered Middlebury in 1815, and graduated in 1819. He entered the Theological Seminary at Andover, where he remained a short time, but made teaching his business for some years, having taught in Tyngsborough and Bangor, Me., but principally in the High School at Ipswich, Mass. In 1827 he commenced the drug business in Ipswich. In 1832 he was appointed postmaster of that place, which office he held until May, 1861. He married Lucy B., daughter of Asa Smith.

PARKER VARNUM.

Parker Varnum, one of the originators of the Pawtucket Church and Society, was a son of John and Phebe (Parker) Varnum, and was born in Dracut, Massachusetts, February 6, 1747, O. S., and died December 18, 1824. He was twice married. His first wife was Dorcas Brown, of Tewksbury, Massachusetts, to whom he was married March 31, 1772. She was born March 31, 1754, and died April 29, 1800.

He married for his second wife, Abiol Osgood, of Andover, Massachusetts, November 24, 1801. She was born December 24, 1747, O. S., and died September 18, 1825.

Mr. Varnum was the father of fifteen children, six boys and nine girls, all by his first wife.

When the citizens residing in the westerly part of the town of Dracut (including about one-half of the township) withdrew from the original church and established what is now called the Pawtucket

Church and Society, in 1797, Mr. Varnum's name stood at the the head of the petition to the Legislature for permission to establish another Church, and is the first person named in the act of incorporation.* He was untiring in his labors to establish this church and was elected one of the deacons, November 19, 1819.

Mr. Varnum was an extensive farmer for his time, being the owner of several hundred acres of land. He was a man of broad mind, progressive in his habits, liberal in the support of all public and private enterprises. He was Justice of the Peace, and a sort of "Trial Justice," and arbitrator, in all matters of disagreement, for many miles around. It was said of him, however, that more cases were settled by mutual consent, that came before him, than were tried, and the name of "Peacemaker" was universally and very appropriately applied to him. He had a wonderfully happy faculty of restoring peace and good feeling between persons at variance, so that both parties, in many cases, went home reconciled and satisfied.

When the Pawtucket Church was first established it drew heavily upon the Society to pay for a house of worship and supply the pulpit, and it was not until 1821 that a settled minister could be afforded. We have many times heard those persons who knew him say that during all this time the house of "'Squire Parker Varnum" was open for the entertainment of ministers who were employed as stated supply, free of expense.

* See special laws, 1797.

The following brief sketch of Mr. Varnum, written at our request, by one of his grandchildren, Mrs. Sarah B. Eaton, is only a just and truthful delineation of the character of a good man, who during a long life furnished an example well worthy of imitation by those who follow him.

Parker Varnum owned a large landed estate in Dracut (now Lowell), and like his English ancestors, who came to America in 1664, he was a farmer. He was generous, hospitable, and public spirited. To the unfortunate, who solicited advice or pecuniary aid, he turned not a deaf ear. Emphatically he was the "noblest work of God"—an honest man. This is a true patent of nobility, superior to that often bestowed on their kneeling subjects by crowned monarchs. He was a religious man, always acting from a sense of duty. Position, wealth, education, accomplishments, were to him nothing in comparison to honesty. Charitable and kind to the erring, gentle and loving to his family and friends, he gained the respect and good-will of all.

My mother and aunts have often told me the story of his pity for a poor slave girl, who fled from her tyrannical master and sought concealment at grandfather's house. He took her to his large granary, filled with hogsheads of grain. Inverting an empty hogshead and strewing the top with rye, she was placed beneath it. In one hand she held a sharp knife, with which, she said, to take her life rather than be taken by her owner. Mr. Ayres, her master, was informed she was hidden about the premises, and looked diligently for her, passing his hand through the grain in several of the casks; he did not find her, and left. Shortly after, the Emancipation Act was passed by Massachusetts (the constitution adopted 1780), and Phyllis, till her death, was an important member of grandfather's family. She refused wages, but all her wants were amply supplied. As a child I liked to watch her card, spin and weave wool. She always attended church on Sundays. The only time she was cross to the grandchildren was when we came home and could not remember the text from which the sermon was preached.

My mother told me, also, of grandfather's care for others, as manifested in his efforts to save lives. During the winter, persons would cross the Merrimack River on ice so thin as to be dangerous. At night catastrophes were not uncommon. In the dark, silent hours shrieks for aid would be heard. Grandfather, quickly aroused, called his men to come, with ropes and other appliances, to the rescue of suffering humanity.

His hospitality was appreciated far and near. Ordinations, near the close of the last century and early in the present, were largely attended. The professors and students at Andover found it convenient, going and returning, to stop at Squire Varnum's and partake of a generous meal, and have a pleasant chat with his large family. He was father of only fifteen children.

Still another instance I will narrate of his kindness. One of my aunts, a little girl, playing outside near the front door, was accosted by an equestrian

with the question, "Is this a public house?" She answered, "Yes." He alighted, ordered one of my uncles to give his horse grain and himself a dinner. Grandfather suggested his dining with the family; he did so, but asked in a peremptory way for the various viands. Dinner over, he asked for his bill. On being told there was none, he was covered with confusion. "Is not this a public house?" he inquired; "that little girl told me it was."

Grandfather was the oldest justice of the peace on that side of the river, and married a great many couples. He was selectman and owner of a fishing right on the Falls. He was active in his efforts to have a bridge over the Merrimack River, at the Falls, and owned many shares.

JAMES VARNUM.

Colonel James Varnum was one of the originators of the Pawtucket Church, at the time it was established at Pawtucket Bridge (as the locality was then called), and was one of its principal supporters during its infancy, being one of its incorporators and giving the land on which that church edifice was built and now stands. For many years Colonel Varnum took a great interest in this Society, contributing liberally for its establishment, and also for the support of preaching after its separation from the original church. Mr. Varnum, like his brother, Parker Varnum, was a large land-owner in this vicinity, and had ample means at his disposal, which he freely used for religious purposes, although he made no public profession and belonged to no church.

At the first meeting of the Society, after its incorporation, July 6, 1797, Colonel Varnum was elected moderator (?) and was its first treasurer.

At the time of his death, which occurred December 2, 1832, an interesting sketch of his life appeared in the Lowell Daily Journal (of December 8, 1832), which has since been published in the New

England Historical and Genealogical Register.* It seems fitting, he being one of the principal founders and pillars of this Society, that a brief sketch of his life should appear in this history.

ANOTHER REVOLUTIONARY OFFICER GONE.—Died, at his residence in Dracut, on Sunday, the 2d inst. (1832), Colonel James Varnum, aged eighty-five years. Colonel Varnum was born September 18, 1747. The early part of his life was spent in his father's family, in the business of farming. By his own exertion (for at that time there was very little opportunity to acquire an education) he succeeded in getting a tolerably good common school education, which, added to his never-tiring perseverance, enabled him to support his dignity in all the various situations of life, which he was called to fill. In the twenty-eighth year of his age (1775), when the alarm was first given at Lexington, he volunteered his services and marched to that place, pursued the enemy to Cambridge, where he remained a few weeks, and then joined the Continental Army. He was soon afterwards appointed a Lieutenant, and remained in the army till the year 1780, when the Commander-in-Chief gave him leave to retire with an honorable discharge. His commission was signed by John Hancock. In 1776 he was appointed a Captain in the regiment commanded by Colonel Michael Jackson; John Brooks, late Governor of Massachusetts, Lieutenant-Colonel. He served in that regiment till 1780. His commission of Captain was signed by George Washington. He was in the battle of Bunker Hill, the battle of White Plains, at Saratoga, when Burgoyne surrendered, and at the battles of Monmouth and Trenton.

It was near the latter place, where he was engaged in one of the most daring expeditions achieved during the Revolutionary War. We give the particulars, as nearly as our memory serves us, as he frequently related them.

A Captain ———, with thirty men, was detached to remove the plank and stringers of a bridge and throw them into the river, to prevent the British army, then rapidly approaching the town, from crossing the river by that bridge. Captain ——— refused to perform the duty, saying that it was impossible to do it without being lost, as the British

*Volume 5, page 81.

were then on the march and in sight, on a hill about three miles distant. Colonel Varnum volunteered his services to attempt to perform it, provided he could be allowed his full company of sixty-four in number. The officer who was sent with the order observed to him that thirty men were better than more, to be cut to pieces ; said he, "I have it from Washington's own mouth." Under these discouraging circumstances, with thirty men, he set out on the expedition, not, however, until he got the most solemn assurance from his men that they would stand or fall with him. Arrived at the bridge they commenced their work, and performed it with such dispatch that when the British cavalry arrived in sight on the opposite shore, they were engaged in throwing off the last stringer. They, however, succeeded in removing it, turned their backs upon the enemy and made the best of their way back to the American army, under a shower of balls from the cavalry, without the loss of but one soldier, who by an accident fell into the river and was drowned.

On leaving the army, Colonel Varnum returned to his native place, and continued on his farm until he was called upon to assist in quelling that domestic insurrection known by the name of "Shays' Rebellion." He at that time commanded a company in the militia of the Commonwealth, which he marched to the principal scene of the insurrection. As soon as tranquility was restored he again returned to private life, in which he continued to the time of his death, engaged in his favorite employment on his farm, and enjoying in his manhood and old age the fruits of his youthful labors. He

was firmly attached to the Constitution of the United States, and considered that instrument a noble offspring of our revolutionary struggle. In private life Colonel Varnum was an affectionate and indulgent parent, a kind husband, a valuable citizen, and a friend to good order, morality and religion. Few men, perhaps, can be found who possess as many virtues as he did. He was the pattern of industry, economy and temperance; and by a strict regard to those virtues, he was permitted to enjoy the use of his limbs and mental faculties, almost perfectly, to the last moments of his existence.

Colonel Varnum was thrice married. His first wife was Prudence Hildreth (a sister of General William Hildreth), of Dracut, who died early, leaving one daughter, Prudence, who married Benjamin Gale, of Concord, N. H. Mr. Varnum remained a widower for seventeen years, and then married Eleanor Bridges, of Andover, February 12, 1793, by whom he had two children, one of whom died young. The mother died February 22, 1801, in the forty-second year of her age. He then married Martha McAdams, of Greenfield, N. H., widow of Capt. Hugh McAdams. She died December 17, 1800, aged forty-three years.

DEA. JEREMIAH VARNUM.*

Dea. Jeremiah Varnum of Lowell was born March 10, 1794, and died of paralysis April 18, 1876, and was therefore 82 years of age at the time of his decease. Mr. Varnum was a native of Dracut, and

* The sketch which follows is substantially the same as that given in *Vox Populi* of May 3, 1876.

always resided there until 1874, when that part of the town where he lived (on Varnum Avenue) was annexed to Lowell. He was a son of Thomas and Mary (Atkinson) Varnum, and was one of the immediate descendants of Samuel Varnum, who came to America in 1636, and settled first at Ipswich, then at Middlesex Village in Chelmsford, and afterwards bought land of the Indians on the north side of the Merrimaek River and called the place Dracut, as tradition says, from his native town in England. Mr. Varnum was born on the identical spot where the bullet-proof house is supposed to have been erected by the first settler, about the year 1664, and owned a portion of the land at the time of his death originally purchased of the Indians, it having always remained in the family. The first white child born in Dracut (Joseph Varnum) was also born in the same locality. The deceased assisted in erecting the first mills when Lowell was begun, and he frequently described with great interest the appearance of the territory where our city stands fifty or sixty years ago, giving also many detailed accounts of the prominent men engaged in the early development of cotton manufacturing at this place. He also gave interesting descriptions of Lowell in its various stages of growth and progress from its infancy to the time of his death, and furnished many facts and incidents of local importance in connection with his native town.

Mr. Varnum never aspired to official honors and seldom held any political office, but he was a bold and earnest christian, and was most emphatically "instant in season and out of season" in all things

relating to the Great Master's work. He joined the Pawtucket Church in June, 1828, while that society was under the Presbyterian form of government and at the time the Rev. Sylvester G. Pierce was pastor. In August, 1831, he was elected elder and officiated in that capacity and as deacon (after the society adopted the Congregational order) for more than twenty-seven years. He made the Bible a constant study, and few persons were more familiar with its teaching than was Mr. Varnum. His religion was not of the passive kind, and he seldom omitted an opportunity to impress upon those he met, strangers not excepted, the importance of a personal religion and preparation for the future life. He was a man of great vigor and took a cheerful view of life and enjoyed almost perfect health until about four weeks previous to his decease, when he was struck down with paralysis. Mr. Varnum was married March 5, 1822, to Mehitable Ford, daughter of Timothy Ford of Hudson, N. H. He left a family consisting of a widow and four children. His only son, A. C. Varnum, is a practicing lawyer of this city. One daughter married Rufus B. Whitney, another John M. Coburn, and another Dr. J. J. Colton, all of Lowell. The funeral of Mr. Varnum transpired at his residence on Friday, the 21st; and although the weather was unfavorable, a large concourse of people assembled. The services were conducted by Rev. J. A. Bates, and the general management was in charge of Mr. Horatio C. Marshall. The pall bearers were Willard Coburn, Atis Ansart, Thomas D. Underwood, Abel Ansart, William H. H. Durkee and R. W. Sawyer.

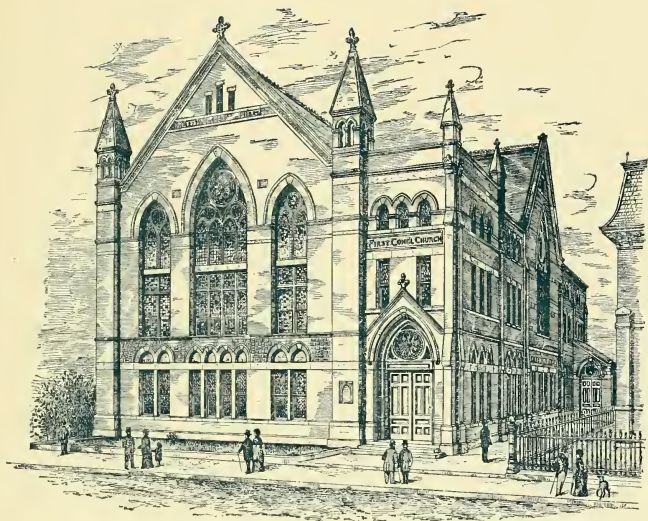
HISTORICAL SKETCHES
OF THE
Congregational Churches of Lowell.

FIRST CONGREGATIONAL CHURCH.

A pleasant and interesting sketch of the First Congregational Church is contained in an historical address delivered by Rev. Smith Baker, the present pastor, on the occasion of the semi-centennial anniversary of that church and society, which occurred June 6, 1876. This address (from which this sketch is mainly taken) contains facts and dates up to that time. For subsequent data (including the important period during which the society was engaged in erecting a new and elegant church edifice) we are indebted to Andrew Liddell, Esq., for many years clerk of the church.

On Thursday, the 7th of January, 1824, at eight o'clock in the evening, three men, Congregational laymen—William Davidson, James M. King and Nathaniel Holmes—met at No. 21 Merrimack Corporation. They were carpenters, who had come to the then new settlement of what is now Lowell, and found employment on the Merrimack Corporation.

There was then no church or established religious meeting in the place, though there had been an



FIRST CONGREGATIONAL CHURCH.

occasional prayer meeting and now and then preaching by some minister in a private house.

These brethren, after singing a hymn, reading the scriptures and prayer, discussed the spiritual needs of the rapidly increasing population, and it was decided to establish a Saturday evening prayer meeting, and to have the first one on the next Saturday evening.

Accordingly, on Saturday, January 9, 1824, the first organized prayer meeting in Lowell was held at No. 21 Merrimack Corporation. There were present William Davidson and wife, James M. King and wife, Nathaniel Holmes and wife, and a Calvinist Baptist brother of the name of Thomas W. Churchill—seven in all.

These meetings were continued for some time, and were supported by all who were interested in religious work, without regard to denominational preferences; but as the little town increased in numbers, no proper place could be procured to accommodate all who wished to attend. Mr. Davidson, in giving an account of them, says: "On account of the number attending, and taking a prospective view of forming churches of each denomination, it seemed necessary that we should, by mutual consent, separate; and in the early part of the autumn of 1825, these union prayer meetings were discontinued," and in their stead Congregational, Baptist and Methodist meetings were separately established.

The number of those calling themselves Congregationalists increased, so that on the first of January, 1826, it was impossible to accommodate those who wished to attend the meetings.

On the 10th of April, 1826, a meeting was held at the house of Mr. Davidson, No. 14 Merrimack Corporation, of those who wished to form a Congregational Church, and adjourned to meet on the 17th of the same month, at the house of David H. Mason, No. 38 Merrimack Corporation, which meeting was duly held. There were present William Davidson, D. H. Mason, Joshua Tucker, F. Van Doorn, J. M. King, Jesse Fox, Theodore Abbott, Samuel Wood, J. V. Atkinson and A. B. Eaton ; also, John Fisher and Henry Richardson, not professors.

William Davidson, D. H. Mason and A. B. Eaton were chosen a committee to prepare articles of faith for the signatures of those who were desirous of forming a Congregational Church. Adjourned to Monday evening, the 24th of the same month, at which time the committee reported, and the meeting adopted as the substance of their belief, the articles as received by the Congregational Church in Leicester, Mass., and Candia and Chester, N. H. Adjourned to May 8th, when the committee reported sixty-six names to the articles of faith, and William Davidson, D. H. Mason, J. M. King and A. B. Eaton were chosen a committee to call a council of ministers and churches for the purpose of organizing a Congregational Church. Voted, that Tuesday, June 6th, be the day assigned for the formation of the church.

Tuesday, June 6, 1826, an ecclesiastical council met at the house of William Davidson, No. 14 Merrimack Corporation, at 9 o'clock, A. M. The council was composed of the following pastors and delegates :

The Church in Pelham, N. H. : Rev. Dr. I. H. Church, pastor ; Bro. Nehemiah Hutchinson, dele-

gate. Church in Andover, Mass.: Rev. Justin Edwards, pastor; Bro. Mark Newman, delegate. Church in Methuen: Rev. Jacob M. Eastman, pastor; Dea. John Pettingell, delegate. First Church in Dracut: Rev. Joseph Merrill, pastor. Church in Tewksbury: Rev. Jacob Coggin, pastor; Dea. John Spaulding, delegate. Dr. Church was moderator of the council and Rev. Mr. Coggin scribe.

The church was organized with a membership of forty-eight persons by letter from other churches—fifteen males and thirty-three females.

The public services of the church were held in the Merrimack Manufacturing Company's school-house, which stood where the Green school-house now is.

At an informal meeting of the brethren, about this time (date not given) a vote was passed, that a petition be prepared and signed by as many individuals as would like, with their associates, to become proprietors of a meeting-house, to be called "The Proprietors of the First Congregational Meeting-house in Lowell," to be rented, when built, to the First Congregational Church in Lowell. This petition to the Legislature was granted on the 20th day of June, 1826; and on the 12th day of July, 1826, the petitioners were duly organized.

The house was built by shares, thus (as the record says) giving all those out of town as well as those in town, male and female, an opportunity to invest. As nearly all were limited in means and poor in this world's goods, it was no small work to build a suitable meeting-house; but with characteristic zeal and faith, they united their hearts and hands, and the

work was done. On the 25th of December, 1827, the new brick meeting-house was dedicated to the worship of God. It was three times repaired, and to some extent remodeled. The stock ownership was all eventually taken up by the society.

Soon after the organization of the church, August 29, 1826, Joshua Tucker and William Davidson were chosen deacons, and with Bro. A. B. Eaton were appointed a committee to examine candidates for membership. It was one year, one month and twelve days before a pastor was secured, during which time one hundred and twenty-four members were received into its communion.

July 18, 1827, Mr. George C. Beckworth, having received and accepted a call from the church, was ordained and installed its pastor. Prof. N. Porter, of Andover, preached the sermon; Dr. Church, of Pelham, offered the consecrating prayer; Dr. Dana, of Newburyport, gave the charge to the pastor; Rev. Edward Beecher, of Boston, the right-hand of fellowship, and Rev. Mr. Wisner, of Boston, made the address to the people. Mr. Beckworth's pastorate continued till March 3, 1829—a period of one year, seven months and fifteen days—when, because of failing health, he resigned. After leaving Lowell he became one of the secretaries of the American Peace Society, which position he held till his death, which occurred in Boston, May 12, 1870.

On December 25, 1829, Mr. Amos Blanchard, of Yale College, was ordained and installed as pastor. Professor Stuart, of Andover, preached the sermon; Rev. Mr. Coggin offered the ordaining prayer; Rev. Dr. Church gave the charge; Rev. Mr. Winslow the

right-hand of fellowship, and Rev. Dr. Beecher the address to the people. The pastorate of Dr. Blanchard continued till May 21, 1845—a period of fifteen years, four months and twenty-six days—when, at his own request, he was dismissed, to become pastor of the fourth (called the Kirk Street) Congregational Church, in this city. Dr. Blanchard died January 14, 1870.

October 1, 1845, the Rev. Willard Child, of Norwich, Conn., was installed as pastor. Rev. Parsons Cook preached the sermon; Rev. Mr. Burnap offered the installing prayer; Rev. Mr. Merrill gave the charge; Rev. Mr. Blanchard the right-hand of fellowship, and Rev. Mr. Jackson the address to the people. Mr. Child's ministry continued till January 31, 1855—a period of nine years, three months and ten days.

The fourth pastor was the Rev. J. L. Jenkins, called from Andover Theological Seminary and ordained and installed as pastor of the church October 17, 1855. Rev. Joseph Merrill was moderator of the council and Rev. S. W. Hanks scribe. Rev. Dr. Leonard Bacon preached the sermon; Rev. E. B. Foster made the ordaining prayer; Rev. Amos Blanchard gave the charge to the pastor; Rev. W. B. Clark the right-hand of fellowship, and Rev. J. P. Cleaveland the charge to the people. The pastorate of Mr. Jenkins continued till January 15, 1862, when he resigned to enter the services of the American Board of Commissioners for Foreign Missions. The length of his ministry was six years and three months, during which time an unusual amount of progressive work was done.

The fifth pastor was the Rev. George N. Webber, who was installed September 17, 1862. Rev. B. F. Clark was moderator of the council and Rev. C. E. Fisher scribe. Rev. Prof. A. Phillips preached the sermon; Rev. Dr. Blanchard offered the installing prayer; Rev. O. Street gave the right-hand of fellowship; Rev. J. L. Jenkins the address to the people. Mr. Webber's ministry continued four years and six months. March, 1867, he resigned, having been called to a professorship in Middlebury College, Vermont.

The sixth pastor was the Rev. Horace James, who was installed October 31, 1867. Rev. Dr. Blanchard was moderator and Rev. O. Street scribe of the council. Rev. Dr. Quint preached the sermon; Rev. Dr. Blanchard offered the installing prayer; Rev. Dr. Foster gave the charge; Rev. Mr. Street the right-hand of fellowship; Rev. Mr. Stratton the address to the people. Mr. James' pastorate was three years, one month and twelve days. December 13, 1870, he was dismissed to accept the secretaryship of the American and Foreign Christian Union, in New York.

The seventh and present pastor, the Rev. Smith Baker, was installed September 13, 1871. Rev. O. Street was moderator and Rev. Daniel Phillips scribe of the council. Prof. W. M. Barbour, D. D., preached the sermon; Rev. Mr. Street offered the prayer; Rev. E. B. Foster gave the charge; Rev. B. A. Robie the right-hand of fellowship; Rev. Horace James the address to the people.

Rev. Hanford M. Burr was ordained assistant pastor of this church October 24, 1888. The ordain-

ing prayer was offered by Rev. Smith Baker, D. D.; sermon by Rev. E. F. Burr, father of the candidate, of Lyme, Conn.; charge to the pastor was given by Rev. J. M. Greene, D. D., of the Eliot Church, Lowell; the right-hand of fellowship was extended by Rev. C. H. Willcox of the Pawtucket Church, Lowell; and Mr. T. A. McMaster delivered an address of welcome.

In 1830 the audience-room not being large enough to accommodate those who wished for seats, the church, at a meeting held November 16th, voted that a committee be chosen to select and designate such members of the church as, in their judgment, were suitable persons, to form a second Congregational church; and on the 26th the committee reported the names of one hundred and fifty-one persons whom they recommended as being of good and regular standing and in their judgment suitable persons to compose a new church. These persons were dismissed and organized into the second Congregational church, afterwards known as the Appleton Street Church, and now as the Eliot Congregational Church of Lowell.

In 1832 the meeting-house becoming full once more, one hundred and twenty-five persons were dismissed, in connection with several others from the second church, to form a third Congregational church, which after struggling in financial embarrassments for several months, thought best to disband, and the members found religious homes in the several other christian churches of the city, but very few returning to the mother church.

May 7, 1839, the meeting-house becoming once

more too small to accommodate all who wished for seats, one hundred and six persons were dismissed and recommended as in good and regular standing to unite in forming what is the third Congregational church, and which organization was completed, taking the name of the John Street Congregational Church of Lowell.

Again, on the 21st of May, 1845, another and the fourth Congregational church was formed, finally taking the name of the Kirk Street Church, removing from this church one hundred and forty of its members, as many more of the congregation and also the pastor, the Rev. Amos Blanchard.

The High Street Church was afterwards formed by persons going mainly from the John Street Church, which of course constitutes the High Street Church a kind of grand-daughter of the First Church.

In looking over the records we find that aside from these special dismissions to form new churches, the number of single dismissions of persons who have gone out from this church to unite with other churches in the city has been three hundred and sixty, which, added to those dismissed when the other churches were formed, make seven hundred and fifty-seven, while those received by this church from the other churches has been about sixty-five ; hence it is with modest, maternal pride that the First Church looks upon the other Congregational churches in the city as her children, and congratulates them upon their varied success and gifts, feeling that their prosperity has been her prosperity. She assures them to-day that she is thankful they went out, rejoices in their prosperity, and her prayer shall ever



ELIOT CONGREGATIONAL CHURCH.

be that peace, plenty and fruitfulness in the Lord may be theirs.

The present membership of this church is eight hundred and nineteen. The money received for benevolent and home expenses, in 1887, amounted to over \$10,000. The Sunday School now numbers nine hundred and seventeen, including officers, teachers and scholars.

This society in 1884 took the initiatory steps for building a new church edifice. It was completed and dedicated with appropriate services June 18, 1885. It is a handsome building, substantially built, with a seating capacity of about fifteen hundred people, at an expense, including furniture, carpets, organ, etc., of \$57,390. The organ, which is said to be a very fine one, cost, including case and motor, \$5,965.

ELIOT CHURCH.

This church was organized December 2, 1830, with one hundred and fifty members, under the name of the Second Congregational Church. It retained this name until January 3, 1839, when it was changed to the Appleton Street Church. Their first house of worship was built in the summer and autumn of 1830. Regular religious meetings were begun in the vestry of their new building April 10, 1831. The house was dedicated July 10, 1831. Rev. Amos Blanchard, of the First Congregational Church, preached the dedicatory sermon. The original cost of the house was \$10,000 "besides not a little labor and material which was voluntarily

contributed." It was repaired in 1837 at an expense of \$800, and again in 1852 at a cost of \$3500. The first pulpit was of the old half-hogshead style. The second was a small reading-desk built by one of the pastors, Rev. U. C. Burnap. The third was built in 1852.

The original members of the church were set off by a committee appointed for that purpose, from the First Congregational Church, because it was thought that the needs of that part of the town where it was established demanded a church. It had its origin in no spirit of faction, no feud or disagreement with the mother church.

The first pastor was Rev. William Twining. Mr. Twining was a graduate of Yale in 1825 and of the Andover Theological Seminary in 1828, and was installed over this church October 4, 1831. Rev. Dr. Edward Beecher preached the sermon on the occasion. Mr. Twining resigned and was dismissed August 25, 1835.

Rev. Uzziah C. Burnap was the second pastor. He was graduated at Middlebury College, Vermont, in 1821, and studied theology at Andover. He remained over this church until February 6, 1852, a period of over fourteen years. He died in Lowell, August 12, 1854, at the age of sixty years.

The third pastor was Rev. George Darling. He was a graduate of Union College, New York, in 1846, and of Princeton Theological Seminary, New Jersey, in 1849. He was installed December 30, 1852, and resigned and was dismissed December 26, 1854.

John P. Cleaveland, D. D., was the fourth pastor.

Dr. Cleaveland graduated at Bowdoin College, Maine, in 1821, and was settled over this church October 2, 1855, and was dismissed January 15, 1862, to accept the chaplaincy of the Thirtieth Massachusetts Regiment. His death occurred March 7; 1873.

The fifth pastor was Rev. J. E. Rankin. He graduated at Middlebury College, Vermont, in 1848, and at Andover in 1854. Mr. Rankin was installed here December 17, 1862, and was dismissed October 29, 1864.

The sixth pastor was Rev. Addison P. Foster. He was a graduate of Williams College in 1863 and at Andover in 1866, and was ordained here October 3, 1866, and was dismissed October 17, 1868.

The seventh and present pastor is Rev. J. M. Greene, D. D. Dr. Greene graduated at Amherst College in 1853, and studied theology at Bangor Theological Seminary. He was installed over this church July 20, 1870.

The Sabbath School was established April 10, 1831, on the day that worship was begun in their vestry.* The last service was held in this house September 28, 1873, and the next day the property passed into the hands of the First Presbyterian Church and Society, which paid \$15,000 for the house, organ, settees and carpets.

The corner stone of the present house of worship, an elegant edifice at the corner of Summer and Favor Streets, was laid with appropriate ceremonies July 1, 1874. The house was not dedicated until free of debt, which took place on the fiftieth anniversary of the organization of the church, December

* Historical Discourse preached by Rev. Dr. Greene, September 28, 1873.

2, 1880. The first religious service was held in the new church January 1, 1875, and the name Eliot was adopted January 31st of the same year. It is supposed that the log chapel in which Rev. John Eliot preached to the Indians, was located on or near the spot on which Eliot Church now stands, hence the appropriateness of the name.*

KIRK STREET CHURCH.

This church and society was organized May 21, 1845. On April 22, 1845, a petition was signed by James Buncher and thirty-three other men and twenty-two women, members of the First Congregational Church, requesting that they might be dismissed for the purpose of forming a new church.

On May 2, 1845, the petitioners were granted letters, the number being then one hundred and thirty-two persons. They immediately appointed committees to procure a place of worship and to form a creed. A call was extended Rev. Amos Blanchard, May 12th, to become their pastor at \$1000 per year, and Mr. Blanchard's acceptance was dated May 17th. A council was called for the 21st, to form a new church, to dismiss Mr. Blanchard from the First Church, and to install him over the Fourth Church.

There were from the First Church one hundred and forty persons; from the John Street Church, six; from the Appleton Street Church, six; from the church in Lowell, Vt., two; from the First Church in

* Lowell Illustrated, by Frank P. Hill.

Nashua, N. H., one ; from the church in Woodstock, Vt., one ; from the church in Westmoreland, N. H., one ; total, one hundred and fifty-seven who presented letters and were organized as the Fourth Congregational Church.

The first service was held at Mechanics' Hall on May 25, 1845. This hall, which would seat four hundred and sixty-six persons, was secured at a rental of two hundred dollars per annum, lighted and heated for Sundays.

At the close of the first morning service the Sabbath School was held, Samuel W. Stickney having been previously elected superintendent.

On May 28th John Aiken and Sewall G. Mack were elected deacons. John Aiken and James Buncher, who was subsequently elected, having declined, Samuel W. Stickney was elected.

The church continued to worship in Mechanics' Hall till December, when it became necessary to find a larger place and City Hall was secured, where services were held till December, 1846.

The subject of building a house of worship was early agitated. A lot was secured on Kirk Street and the building completed and dedicated December 17, 1846. The first services in the new house were held in the vestry December 22d, and regular services began with the new year, 1847.

The expense of land and building was \$20,018.27 ; furniture and incidentals, \$860.85 ; organ, \$1,800.00 ; total amount, \$22,679.12.

July 29, 1846, the name was changed from Fourth Congregational Church to Kirk Street Church.

DR. DANA INSTALLED.

Letters-missive from the Kirk Street Church, dated September 27, 1888, relating to the choice of Rev. M. M. Dana as pastor, having been duly issued, a council of the following-named churches, as represented by pastor and delegates, convened in the vestry of the church, Thursday afternoon, October 11, 1888, at half-past three o'clock: Trinity Church, Lawrence, G. E. Hood; Lawrence Street Church, Lawrence, Rev. W. E. Walcott; Free Christian Congregational Church, Andover, Rev. W. B. Makepeace; South Church, Andover, Rev. J. J. Blair and George Ripley; Congregational Church, North Andover, Rev. H. H. Leavitt; Rerkely Temple, Boston, Rev. C. A. Dickinson and George S. Avery; Immanuel Church, Boston, Maj. G. W. Baird; Plymouth Church, Brooklyn, N. Y., Rev. Lyman Abbott, D. D.; Congregational Church, North Chelmsford, Rev. H. L. Hutchins; Congregational Church, Dracut, Dea. Thomas Boynton; Congregational Church, Tewksbury, Rev. James Alexander and John E. Foster; Pawtucket Church, Lowell, Rev. C. H. Willcox and Dea. Abel Coburn; First Church, Lowell, Rev. Smith Baker and F. A. McMaster; Eliot Church, Lowell, Rev. J. M. Greene, D. D., and Dea. George F. Willey; John Street Church, Lowell, Rev. H. T. Rose and Dea. B. C. Benner; High Street Church, Lowell, Rev. C. W. Huntington and H. H. Barnes; Highland Church, Lowell, Rev. S. W. Adriance and Frank S. Hart; Swedish Church, Lowell, Rev. Fritz Errickson and Adolph Grahm; also Profs. William J. Tucker, J. W.

Churchill, John Phelps Taylor and J. P. Gulliver of Andover.

The council was called to order by Rev. J. M. Greene, D. D., and Rev. Smith Baker, D. D., was chosen moderator and Rev. Charles A. Dickinson scribe.

The various records relating to the call, Dr. Dana's response, the action of the Plymouth Church in St. Paul, Minn., his former pastorate, and of the ecclesiastical council called in that city, reluctantly accepting his resignation, were read, after which the pastor-elect gave an account of his christian experience and read a paper giving some outlines of his christian faith. At the conclusion of the statement an opportunity was given the council to question the candidate. As none desired to make further inquiry, the council, after consultation by themselves, voted unanimously to recommend the installation of the candidate.

The installation exercises, which transpired in the evening, at seven o'clock, were attended by a large audience, and were as follows :

Prayer, by Rev. W. E. Walcott, of Lawrence.

Sermon, by Rev. Dr. Lyman Abbott, of Brooklyn, N. Y.

Right-hand of Fellowship, by Rev. Henry T. Rose, of Lowell.

Charge to the Pastor, by Rev. J. P. Gulliver, of Andover.

Address to the People, by Rev. Charles A. Dickinson, of Boston.

Concluding Prayer, by Rev. James Alexander, of Tewksbury.

Benediction, by the Pastor.

PASTORS OF KIRK STREET CHURCH.

Amos Blanchard, installed May 21, 1845; died January 14, 1870.

Charles D. Barrows, ordained July 13, 1871; dismissed October 28, 1881.

Charles A. Dickinson, installed January 3, 1883; dismissed March 26, 1888, having accepted a call to the Berkeley Street Congregational Church in Boston, where he was installed March 29, of the same year.

Rev. M. M. Dana, installed October 11, 1888.

DEACONS.

- John Aiken, elected May 28, 1845, but declined serving.
 Sewall G. Mack, elected May 28, 1845.
 James Buncher, elected June 4, 1845, but declined serving.
 Samuel W. Stickney, elected June 11, 1845; died March 24, 1875.
 James Buncher, elected January, 1847; resigned May, 1864; died October 8, 1883, at Dartmouth, N. Y.
 Nathaniel Bartlett, elected January, 1847; resigned May, 1864.
 William S. Southworth, elected May 20, 1864; resigned April 16, 1866; died July, 1875.
 Sullivan L. Ward, elected May 20, 1864.
 Charles F. Battles, elected May 4, 1866; died November 16, 1870.
 Philetus Burnham, elected January 10, 1871.
 Samuel Fay, elected December 31, 1875; died April 14, 1880.
 Horace B. Shattuck, elected December 31, 1875.
 Alexander G. Cumnock, elected December 31, 1875.

SUNDAY-SCHOOL SUPERINTENDENTS.

- | | |
|----------------------------------|-----------------------------------|
| Samuel W. Stickney, May, 1845. | Samuel W. Stickney, July, 1853. |
| T. L. P. Lamson, January, 1849. | David Hyde, June, 1853.* |
| Aaron Walker, March, 1850. | George W. Ripley, January, 1862. |
| Wm. S. Southworth, July, 1851.* | Julian V. Keyes, January, 1865. |
| Josiah G. Coburn, August, 1851. | Moses A. Johnson, June, 1865. |
| Samuel Fay, January, 1853.* | Philetus Burnham, January, 1872. |
| Andrew Moody, January, 1853. | Alex. G. Cumnock, January, 1874. |
| Samuel W. Stickney, June, 1853.* | Albert W. Burnham, January, 1881. |

SUPERINTENDENTS OF THE PRIMARY DEPARTMENT.

- | | |
|-------------------------|-----------------------|
| Mrs. Caleb G. Weaver, | Mrs. F. F. Battles, |
| Miss Eliza S. Heald, | Miss Annie Mack, |
| Miss Sarah B. Simonds, | Mrs. H. B. Shattuck, |
| Mr. Julian V. Keyes, | Mrs. P. M. Jefferson. |
| Miss Sarah H. Stickney, | |

MEMBERSHIP (1884).

Commencing with one hundred and fifty-seven there have been added to that number four hundred and seventy-two by profession and four hundred and forty-six by letter, making a total of ten hundred and seventy-five.

* Declined serving.



JOHN STREET CONGREGATIONAL CHURCH.

JOHN STREET CHURCH.

The John Street Church was organized May 9, 1839; the Society was incorporated February 22, 1839; and its house of worship was dedicated January 24, 1840. It came into existence in response to the call of an imperative religious necessity. The First and Appleton Street Churches, which alone had preceded it, were finding opportunities for christian work multiplying on every hand, and were themselves strong enough to justify and almost necessitate the formation of a third church. They, therefore, united to furnish the one hundred and forty-three members of the John Street Church, and so great was the enthusiasm that public worship was begun, a Sabbath school of four hundred and twenty-five members was organized, and a house of worship costing \$17,884 was erected in less than a year after the act of incorporation was secured.

The first pastor, Rev. S. W. Hanks, was installed March 20, 1840, and the church entered at once upon a period of great usefulness and success. In the twelve years of Mr. Hanks' pastorate six hundred and twenty-seven joined the church, three hundred and fifty-seven by profession. Mr. Hanks resigned October 3, 1852, and was succeeded, November 14th of the same year, by Rev. E. B. Foster, who remained until ill health forced him to retire, July 23, 1861. During this time the church had come to hold a position of honor in the community second to none in the city. The next pastor, Rev. J. W. Backus, was installed September 24, 1862, and closed a successful pastorate February 21, 1866.

Rev. Dr. Foster was at once recalled to fill the vacant pulpit, and began, May 16, 1866, a second pastorate which lasted until November 29, 1878, when failing health again forced him to retire from active service, and he became pastor *emeritus*. Rev. J. B. Seabury, who had been installed as associate pastor September 8, 1875, assumed the full work of the pastorate when the senior pastor retired, and remained until May 2, 1882. Rev. Henry T. Rose, the present pastor, was installed October 10, 1883.

The house of worship erected in 1839 was improved in 1846, again extensively repaired, at a cost of \$10,000, in 1871, and still further improved and beautified in 1883, at a cost of about \$3,000. It is centrally located, commodious, attractive, and well adapted to the use for which it was intended.

The total membership has been fifteen hundred and thirty-three, of whom eight hundred and fifty-one have united by profession of faith. The church has given liberally of her own members to help form two sister churches, has sent at least half a score of her sons into the christian ministry, and nearly as many of her daughters into missionary work at home and abroad. Her contributions to the cause of Christ abroad cannot accurately be stated, but aggregate about \$27,000, in addition to considerable sums given by the Sabbath School and Ladies' Benevolent Society. The record of her position on the great moral questions and reforms of the past, especially the anti-slavery reform, is one upon which she can look back with pride, and upon the temperance question and other great reforms of the present, her position is no less pronounced. Whatever the future

may bring, her past, at least, is secure ; she has ever been worthy of the love her children have felt for her, and in eternity, doubtless, a multitude will rise up to call her blessed.*

A new church organ has recently been procured by this society at a cost of \$6,361.19, which is considered one of the best in the city. It was built by Mr. George S. Hutchins, of Boston, who built the fine instruments now in use by the First Universalist and First Congregational Societies of this city, and was dedicated on Monday evening, November 28, 1887. The Lowell Morning Mail, in its issue of November 19, 1887, gave a very interesting technical description in detail of this organ, written by Charles H. Burbank, Esq., which was highly appreciated by those acquainted with organ construction. Mr. Burbank says: "The advent of a new, large church organ, planned on a liberal scale and executed without stint of cost or care, is an important event in any community, and of course doubly important to the congregation which has caused the instrument to be procured. The church itself is not only favored, but the example of public spirit manifested is an inspiration to others to proceed with like good works. . . . Happily in this case, neither parsimony nor haste were permitted to interfere with the production of as perfect a work as the highest artistic conception could plan or the most perfect mechanical skill could execute."

*John Street Church Manual.

HIGH STREET CHURCH.

The High Street Church was organized in 1846. On the 2d day of March (1846) Erastus D. Leavitt, Artemas L. Brooks, John Tuttle, their associates and successors, were incorporated under the name of the Proprietors of the High Street Church in Lowell. The enterprise of establishing a fifth Congregational church in Lowell, to be located on the east side of Concord River, seems to have been suggested by the failure of St. Luke's Church (which was incorporated February 25, 1842), and the feeling that the field should be occupied by some Protestant denomination. It was thought by some of the projectors that the John Street Church could, without detriment to itself, spare some of its members and that there were a sufficient number of church-going people in the neighborhood to justify the effort of entering upon the new enterprise.

The first meeting to consider the expediency of entering upon the work was held in the vestry of the John Street Church, July 7, 1845, Nathan Crosby acting as moderator. It was then certain that the proprietors of the unfinished edifice known as St. Luke's Church would sell the property on terms that would be acceptable, and measures were taken to see what other site could be procured if necessary. Various propositions were made and rejected or withdrawn, but at length the matter was satisfactorily arranged and the purchase made, in accordance with a vote passed December 4, 1845. It was voted at the same meeting to commence worship in the

lecture-room of the St. Luke's Church the second Sabbath of the month—December 14, 1845.

The church was organized January 25, 1846, and the name changed to High Street Church. The inauguration of the church took place in the John Street Church, June 25, 1846.*

Theodore Atkinson was installed pastor February 25, 1846, and dismissed June 28, 1847.

Joseph H. Towne was installed December 15, 1847, and dismissed May 22, 1854.

Orpheus T. Lamphear was installed September 5, 1855, and dismissed October 21, 1856.

Owen Street was installed September 16, 1857, and remained until his death, which occurred May 27, 1887, aged 71 years, 8 months and 19 days. His faithful services will long be felt in Lowell.

C. W. Huntington, from the Central Congregational Church in Providence, R. I., was installed February 29, 1888. The installation ceremonies were as follows:

Scripture Lesson, by Rev. Henry T. Rose, of Lowell.

Sermon, by Rev. W. E. Merriman, D. D., of Boston.

Installing Prayer, by Rev. J. M. Greene, D. D., of Lowell.

Fellowship of the Churches, by Rev. S. W. Adriance, of Lowell.

Charge to the Pastor, by W. E. Wolcott, of Lawrence.

Address to the People, by Rev. Smith Baker, D. D., of Lowell.

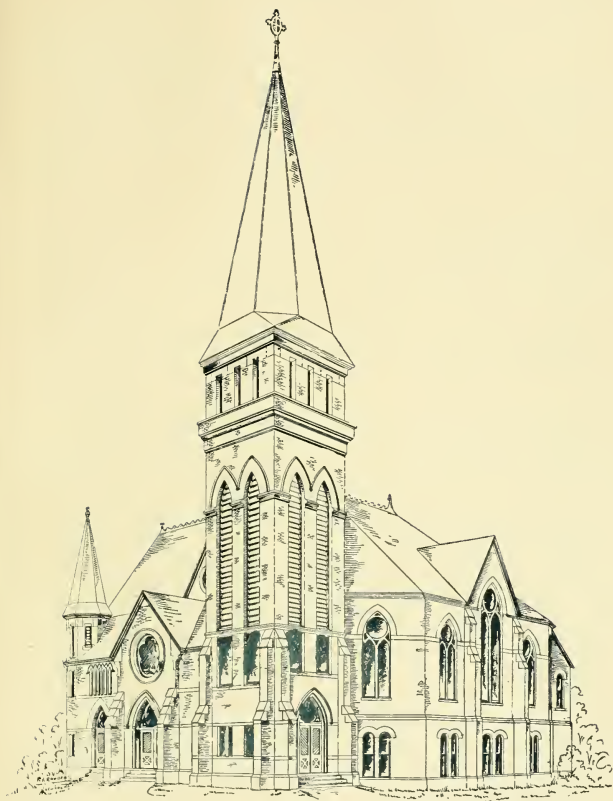
* Lowell Illustrated, by Frank P. Hill.

HIGHLAND CONGREGATIONAL CHURCH.

The enterprise which resulted in the formation of this church had its origin in an informal meeting of seven persons, held February 21, 1883. The distance to the nearest church of the Congregational order, a mile away, and the rapid growth of the Highlands, were the reasons for the beginning of the work. The meeting was held at the residence of Dea. John T. Carter, No. 3 Loring Street, and organized with James G. Buttrick for chairman and Hamden Spiller secretary. Four of these seven persons continued with the movement until the organization of the church and were chosen its first deacons.

At an adjourned meeting, held February 27th, at the house of the chairman, when eleven persons were present, the "Highland Congregational Association" was organized, with an executive committee of seven to take charge of the enterprise, consisting of James G. Buttrick, Hamden Spiller, Edwin Lamson, Cyrus B. Emerson, John T. Carter, I. K. Goodale and William L. Davis. It was decided to start with a preaching service on Sabbath afternoon, a prayer meeting in the evening, a week-day prayer meeting, and to follow later with a Sabbath school, as the way should be opened.

The first service was held at Highland Hall, on the afternoon of Sunday, March 11, 1883, when the Rev. J. M. Greene, D. D., pastor of the Eliot Congregational Church, preached from the text, Prov. ix: 11. Thereafter, until the church was organized, regular preaching services were held every Sabbath,



HIGHLAND CONGREGATIONAL CHURCH.

the various pastors of the city kindly giving their services in aid of the new movement.

July 8, 1883, the Sabbath school was organized and placed in charge of a committee, who chose James G. Buttrick superintendent and Willard Everett secretary and treasurer.

At a meeting of the executive committee, held June 28th, the devotional committee was instructed to arrange for organizing a church as soon as thirty families were found ready to join.

The first social gathering was held July 25th, when a committee on visitation of the sick was appointed.

August 12th, Rev. S. L. Blake, D. D., preaching, the first baptism took place, and Percy Irwin Perkins was dedicated by his parents to the Lord.

At a meeting held November 8th, of all interested, when seventy-five to one hundred were present, it was voted that a church be organized, to be called "The Highland Congregational Church," and committees were appointed on creed, on the legal bearings of organizing without a society, and organization and council.

The church was organized January 1, 1884, at the Highland Methodist Episcopal Church, by council, Rev. C. L. Woodworth, D. D., of Boston, moderator, and Rev. Henry T. Rose, of Lowell, scribe, with forty-seven members by letter. The services of recognition were held in the evening in the Eliot Church, Rev. J. L. Withrow, D. D., of Boston, preaching the sermon. At the communion service which followed six were received by profession.

Rev. Dr. C. W. Wallace, of Manchester, N. H., was secured for acting pastor for the first six months.

In May the church obtained an act of the legislature incorporating John T. Carter and others, members of Highland Congregational Church, into a legal body with the privilege of holding property for religious and parochial uses to the amount of \$50,000.

September 9, 1884, the church voted a unanimous call to Rev. S. Winchester Adriance, of Woodfords, Me., to become its pastor. The call was accepted and Mr. Adriance commenced his labors November 1st.

The church continued to worship at Highland Hall until near the close of their first year.

Mr. Adriance is a graduate of Dartmouth College of the class of 1873. After a year of mercantile life in New York City, with Charles Scribner's Sons, he entered Andover Theological Seminary, spending two years there, and graduating at Princeton Theological Seminary in April, 1877. May 22, 1877, he was ordained by the Presbytery of North River, and installed pastor of the Lloyd Presbyterian Church, Highland, N. Y. He resigned there in August, 1880, and in October, 1880, was installed pastor of the Congregational Church at Woodfords, Me.*

This society has recently built and dedicated a new and elegant church edifice. The following is condensed from an elaborate description given in Vox Populi of June 27, 1888:

The new Highland Congregational Church was dedicated Thursday evening, June 21, 1888, with appropriate services, although the edifice is

* Highland Church Manual.

not quite completed. It stands at the corner of Westford and South Canton Streets. The determination to build was reached on December 15, 1886, and the corner-stone was laid August 15, 1887. The building is about eighty feet in width and one hundred and three in depth, on the outside, from extremes. It faces Westford Street, and stands forty feet from the sidewalk, the intervening space being laid out in lawns and walks. The material is faced brick, with granite and free-stone trimmings, and the style of architecture is Gothic, with buttresses, hip-roof and gravel top. The main part of the structure is octagonal in shape, the four corners of the square being cut off, and giving eight sides of unequal width. This makes it something in the form of an amphitheatre, and removes all sharp angles. The roof is supported by four trusses, each weighing four tons and capable of sustaining ten tons each. It is well slated and graveled. At the right of the entrance on the westerly corner, stands the bell-tower, sixty-five feet tall, nineteen feet square, and pierced by twelve windows—four on each side. Eventually a spire may be added, the foundation being built with that end in view. On the easterly corner, opposite, is a slated turret, of less height than the tower but sufficient to balance it. The bell weighs 2200 pounds and was made at the Buckeye Bell Foundry, Vanduzen & Tift, proprietors, Cincinnati, Ohio. It was presented to the church by M. G. Perkins, a member of the parish.

The dedication services were attended by an audience testing the capacity of the main room to its fullest limit. Chairs were placed in all available places and many stood in the aisles and vestibule. The pulpit platform was elaborately and beautifully decorated with floral emblems and bouquets. The sermon was preached by Rev. A. H. Plumb, D. D., of Boston. His text was Psalms LXXXIV:1—“How amiable are Thy tabernacles, O Lord of hosts!” The dedicatory service was read by Rev. Mr. Adriance, the prayer was offered by Rev. J. W. Haley, a member of the church, and Rev. C. W. Huntington, of the High Street Church, pronounced the benediction.

The expenses have reached \$31,000, and will make a total of \$35,000 when the vestry is completed and the organ in place. The building without furniture cost \$27,000, an excess of \$2,000 over the estimated expense of the entire structure and furnishings.

FRENCH PROTESTANT CHURCH.

In 1877 Rev. T. G. A. Coté came from Canada to Lowell to solicit aid for mission work among the destitute in that country. Finding here a large French population who did not attend any church, it was thought best by the pastors of the Congrega-

tional churches that he should commence mission work among them.* Mr. Coté entered upon the work, which proved eminently successful, and a society was formed June 20, 1877, and a church was organized July 3rd. The first services were holden in the Wyman building, June 17th. The society continued to worship in the Wyman building until February 24, 1879, when the building was burned and accommodations were secured at the rooms of the Young Men's Christian Association. Worship was continued here until a permanent place was provided by building a neat and comfortable church edifice at the corner of Fletcher and Bowers Streets.

The church was organized with twelve members and has increased to one hundred and twenty-one. The Sabbath School numbers more than one hundred.

As the French population in Lowell numbers about twelve thousand, and most of them are unacquainted with the English language, the Congregational churches have all cheerfully aided in the establishment of this church, that the gospel might be preached to them in their own language.

Rev. T. G. A. Coté was installed pastor July 3, 1877, and remained until February 15, 1884, when he resigned, to enter the service of the Massachusetts Home Missionary Society of Boston.

Rev. C. E. Amaron was installed in June, 1884.

* Kirk Street Church Manual.

A DISBANDED CHURCH.

Comparatively few of our citizens, probably, are aware of the fact that the Third Congregational Church organized in Lowell, after a severe struggle with financial embarrassment for a few years, was disbanded and its members united with such other churches as best suited their choice and convenience. The organization of this church was at the time considered an enterprise fully justified and abundantly expedient, from the fact that the audience-room of the First Congregational Church had become too small (for a second time) to properly accommodate those who worshiped there, and many members, with others from the Second Church (afterwards known as the Appleton Street Church and now as the Eliot), were willing to unite to form a new church.

We have received from Dea. Samuel B. Simonds a full and complete history of this church, from which we condense a brief account, as follows:

The preliminary steps for the formation of a Third Congregational Church were taken at a meeting held in the vestry of the First Congregational Church, June 25, 1832. Letters-missive calling a council were sent out to the following-named churches: The First and Second Congregational Churches, Lowell; the First Church, Dracut; Congregational Church, Pelham, N. H.; Congregational Church, Tewksbury; South Church, Andover; First Church, Methuen. This council met July 2, 1832.

The testimonials of christian character and regular standing, together with the reasons for forming

a third church by those uniting in the enterprise, were presented and considered satisfactory, and eighty-three persons, by assenting to a confession of faith which had been adopted and entering into covenant with each other, were constituted a Congregational church, and at subsequent meetings the proper officers were chosen. The first preparatory lecture and communion service was attended by Rev. Daniel S. Southmaid.

On December 18, 1832, a call was extended to Rev. Charles Kittredge to settle, "at a salary of \$700 the first year, to be increased \$300 when the resources of the church would admit." This call was declined. Several other calls were extended and declined—by Rev. John Smith, of Exeter, N. H., and Rev. Austin Richards, of Francestown, N. H. September 2, 1833, a call was given to Rev. Giles Pease, of Coventry, R. I., and it was accepted, and he was installed October 2, 1833. The order of exercises of the installation services were as follows:

Introductory prayer, Rev. Joseph Bennett.

Sermon, Rev. Mr. Waterman.

Installing prayer, Rev. Dr. Church.

Charge to Pastor, Rev. Mr. Twining.

Right-hand of Fellowship, Rev. Amos Blanchard, First Church.

Concluding prayer, Rev. Jacob Coggin, Tewksbury.

Public services were maintained in a building at the corner of Market (then Lowell) and Suffolk Streets. The record says: "Harmony and activity was apparent in the labors of pastor and people, and a large congregation assembled at the church every Sunday. From the outset the apparent demand for this church was fully demonstrated."

During the year 1833, by reason of financial irregularities of the treasurer, the Church was obliged to give up its house of worship and hold its meetings at the Town Hall for a season; but on account of lack of proper management, it was destined to constant depression and trouble in its money affairs.

About a year after the settlement of its pastor, a communication was sent to the First and Second Churches, setting forth the embarrassed condition of the Third Church and pecuniary aid solicited. On January 20th a committee was appointed to take into consideration the subject of procuring a new church edifice, the result of which was the purchase of the "theatre building," situated on the north side of Market Street, the second building above Worthen Street, at an expense of \$4000. Considerable aid was furnished by people who were not specially interested in the church, but were willing to be rid of the theatre.

At the dedication of this house of worship (after it had been remodelled) a large audience assembled, owing in part to the fact that one Henry Patch had circulated the report that a "performance would be given that evening at the theatre."

In 1834 the church began the free-church system, and adopted the name of "The First Free Church of Lowell," but it resumed its former name (The Third Congregational Church) in 1837.

May 31, 1836, at the request of Mr. Pease, his pastoral relations with the church were dissolved. In 1837 the church voted to send a communication to the other churches, giving a full statement of its

embarrassed pecuniary condition and ask advice as to the proper course to pursue.

May 9, 1838, the church voted to choose a committee to draft a communication to send to the First and Second Churches, asking their advice in regard to calling a council to disband the church. The records are silent as to the final result; but tradition informs us that the remaining members voted themselves letters of dismission and recommendation to other churches of their choice.

A Brief Sketch of Congregationalism.

ITS ANTIQUITY.

Congregationalists profess to be advocates of principles as ancient as the Bible itself, though they do not claim to have been a distinct body bearing their present name, until a comparatively recent period. They maintain that the primitive apostolic churches were all congregational, that they were all separate, distinct, and independent, each managed by their respective members or congregations and subject to no ecclesiastical dictation or control.

Although each church was established upon the congregational principle, the name had no significance at that time; because there was no other order or denomination among christians, and no need of a name by which to distinguish it.

After a time (about two hundred years) this principle of independency was lost in the papal hierarchy and for many centuries the christian church was scarcely known.

The Weldenses, most of whom dwelt in the valleys of Piedmont, are known to have been, from about the middle of the twelfth century or perhaps somewhat later, the adherents of a purer faith and holier worship, but they were a despised and persecuted people—some of their persecutions being

among the bloodiest in history, calling forth Milton's immortal sonnet beginning :

“Avenge, O Lord! thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold.”

And they were almost alone in the world as the friends of true christianity.

The reformation was begun by Martin Luther in the early part of the sixteenth century and resulted in a religious revolution. All Europe at this time, with but few exceptions, was under the dominion of the church of Rome, but in twenty years from the day on which Luther burned the bull of Leo before the gates of Whittenberg, Protestantism had assumed a distinctive position. In Saxony and most of the German principalities—Sweden and Denmark, Hungary and Bohemia, Poland and the Netherlands, France and Spain, Switzerland and England—the reformation had gained a foothold, and the assumptions of the Roman Church successfully resisted.

One of the results of the agitation and discussion which attended the reformation was the adoption of various forms of church government. Upon other points the reformers and their successors were mainly agreed ; but church government was the great subject upon which they were divided, and the different names which distinguished the principal sects that arose had no reference to their belief upon other questions but only to the form and government of their ecclesiastical organizations. The name of Congregationalists, borne by the denomination (like the name of other denominations which originated about the same time) is strictly applicable

only to the organization of the church and its system of government. Soon after the reformation had been well commenced, those who adopted and practiced upon the principles of Congregationalism began to appear in England. In the spirit of Congregationalism several churches were formed previous to the year 1600. But probably the first church of purely Congregational form, was gathered in England about 1602, first at Gainsborough and afterwards, for convenience, extended to the little town of Scrooby, to the north of the Trent, near the joining borders of Nottinghamshire, Lincolnshire and Yorkshire. Richard Clifton and John Robinson were the pastors, and William Brewster elder. Active in assisting this little organization was William Bradford, an orphan lad of seventeen, belonging to a prominent yeoman family in a neighboring village. He is better known at this time as Governor Bradford, having, after coming to this country in the Mayflower in 1620, become governor of Plymouth Colony in 1621.

KING JAMES.

In 1603 James I. became king of England. There had previously been great persecution in religious affairs and King James attempted to settle them. He found the Protestants divided into three classes—the High Ritualists, the Puritans and the Separatists.

The High Ritualists were then beginning to claim divine authority for their form of govern-

ment and the ceremonial of the Church of England. The King, as the annointed head of the church on earth, was Christ's vicegerent; his civil authority was no less exalted. Hence they openly preached that the King was above all human law; that he might withdraw the most solemn promises made to his subjects in return for their most solemn concessions, and that he might annul even such laws as he had sworn to obey. He might, at his pleasure, take the lives and property of his people, and whoever refused to obey him herein subjected himself to eternal punishment. The King and the leading officers of the church belonged to this section. There was also connected with it a body of men who did not accept their slavish doctrines as permanent, but looked for some day in the remote future when reforms might be desirable.

THE PURITANS.

The Puritans, on the other hand, held the church ceremonies to be mere matters of convenience, subject to alteration at pleasure. Some of the existing ceremonies they condemned, and insisted on making the service more simple. They regarded the King as their constitutional ruler, bound by the laws and his implied contracts; if he transgressed, his agents and advisers were to be punished. Yet the Puritans were as devoted to the Church of England as was the other body. Dr. Prince, the early annalist of Massachusetts Bay, says those who left the Church of England lost the name of Puritans and received the name of Separatists.

The Puritans included many of the nobility, capitalists, men of business, and large numbers of the educated, accomplished and fashionable people of the time. Gay courtiers, gallant cavaliers, renowned poets, and persons of elegant leisure were by no means scarce in the party. Goodwin, in his "Pilgrim Fathers," well says: "What an atrocious caricature is the Puritan as described by our popular writers." During the whole long reign of James I. the Puritans formed a majority of the House of Commons. This great party, the preserver of English liberty, first took form in 1564 and disbanded in 1644. After that time some of the Puritan leaders might have been found fighting for the King—some as Presbyterians fighting against Cromwell, some as Independents fighting for him, some as Baptists, and so on.*

The Separatists, as the name implies, renounced the Church of England, some of them not recognizing it as a christian church. They held that every congregation of believers, duly organized, was a complete church, and that neither king, bishop nor council could exercise any control over its affairs. In matters of doctrine, however, Ritualists, Puritans and Separatists all agreed, their differences being in matters of discipline, ceremonies and form of church government.

During the previous reign of Queen Elizabeth, by the passing of the Act of Supremacy, followed by the Act of Conformity, which prohibited all persons from attending the ministrations of any clergyman not belonging to the Established Church,

* Goodwin's Pilgrim Fathers.

hundreds suffered death, imprisonment and persecution. Pious, learned and devoted Separatists—clergymen and laymen like Thacker and Copping, Dennis and Penry, Greenwood and Barrow—were sent to the gallows like common felons. Many others were thrown into prisons where, in spite of private charities, many died of cold, hunger and pestilence.

It is a common error of historians to speak of the Pilgrims as Puritans; it will be seen, however, that they were not the same. The Pilgrims belonged to the class called Separatists, and were never known as Puritans by their contemporaries. Puritan divines opposed them while they were in England; Puritan tractarians assailed them while they were in Holland, and Puritan prejudice and hostility nearly destroyed their settlement at Plymouth. In that day the term Puritan had a definite meaning, and it can with no propriety be applied to the Pilgrim Fathers.*

It will be remembered that Mr. Robinson, who is generally regarded as the founder of Congregationalism, appeared upon the stage about the time that James I., the great dissembler, ascended the throne. The King was arbitrary, capricious, tyrannical and unprincipled; trampling upon the most solemn oaths and never better pleased than when torturing the victims of his vengeance, consequently his kingdom “became a hunting-ground—the bloodhounds of persecution were slipped from their leash with the King himself at their head.” The sub-

* Goodwin's Pilgrim Fathers.

jects of his realm in great numbers were obliged to flee, for conscience's sake, from

"A tyrant's and a bigot's bloody laws."

Mr. Robinson and his flock yet tarried for a season in England in the hope that something would transpire to lull the fierceness of the storm.

In 1607 his little church was the only organized congregation of Separatists in the kingdom. They secretly worshiped at the house of William Brewster, at the little town of Scrooby. As postmaster of that region, with charge of public travel, Mr. Brewster occupied a large fortified mansion in which this little band met weekly in comparative security.

FROM SCROOBY TO LEYDEN.

At length the retreat at Scrooby was invaded, and the congregation had to choose between hypocritical conformity or exile from their native land. After much robbery and many sorrowful experiences, about a hundred of the members escaped to Amsterdam, in Holland. Others, with their pastor, were obliged to remain in England until the following year, when they were enabled to set sail for the same place. Not long after the first arrival (about a year) the whole company removed to Leyden.

In their new home they hired for their pastor a great house where they held their religious meetings, and which they made a place of resort in times of leisure. Under the teachings of Robinson they

became what was called Independents, but known afterwards, after some modification of church rules, as Congregationalists.

PILGRIMS IN HOLLAND.

Although the Pilgrims had escaped from the persecutions of their own country, their life and prospects in Holland were not satisfactory. Many of their friends from the Fatherland had joined them and in some respects their lot had been improved; but still they had serious discouragements to contend with. Their undivided attention and best energies were required to provide for their proper subsistence; they had a new language to contend with, new occupations to learn, and necessarily new habits of life to form. These difficulties must have been foreseen and would have cheerfully been overcome, but with the passage of time their children were beginning to lose their distinctive English character and naturally enough to conform to many of the objectionable surroundings—some becoming soldiers in the Dutch army or sailors in Dutch ships. The Sabbath, as in many other European countries, was made largely a day of games and diversions. The Dutch associations at Leyden were in most respects in direct opposition to those principles so sacredly cherished by this little colony, and with prophetic vision they foresaw that in the near future their posterity would be absorbed by the native people of their adopted country, and their identity forever obliterated. After much earnest thought, prayer and discussion, they resolved to remove to America.

THE MAYFLOWER.

It was after many delays and discouragements that finally the Mayflower, "freighted with the destinies of a continent" and having on board one hundred and two passengers, set sail for the New Continent across the Atlantic. The voyage was one of discomfort and peril, but at length, after a fearful passage of sixty-seven days, full of hardships and great exposure, our adventurers found themselves anchored at Cape Cod. "Ages before, 'Forefathers' Rock' had been torn from its bed many leagues to the northward, and borne by a mighty iceberg, had been dropped on the sandy beach which stretched away for miles in either direction. There it had witnessed the passage of measureless eras, and had bided the time when, itself the oldest of Pilgrims, it also should be a stepping-stone for christian civilization." The Mayflower, with rent sails, strained rigging, splintered bulwarks and shattered hull, had accomplished her mission and her name was made famous forever. "Freedom's Ark had found its Ararat."

On the 21st of December, 1620 (N. S.), the Pilgrim Fathers set foot upon the rock so providentially provided for them, and fixed upon "a place very good for situation," the Plymouth of the future, yet unnamed. Before landing, however, "with no models, but with all precedent and prejudice the other way, our fathers from the cabin of the Mayflower proclaimed a government based on the mutual consent of its subjects, all free and equal before the law," declaring that "for the glory of God and

advancement of the christian faith, and honor of our king and country — to plant a colony in the northern parts of Virginia, we do in the presence of God and one another covenant and combine ourselves together into a civil body politic," etc.

They were already organized as a church, and now having formed themselves into a body politic, they elected John Carver their governor and were ready for whatever destiny awaited them, looking to the future with confidence in that beneficent Providence which had brought them through the persecutions of their native land, their exile in Holland, and the perils of the ocean.

THE PLYMOUTH CHURCH.

Accommodations for public worship were provided and the Plymouth Church, the first Congregational church in America, was established. It was peculiarly situated. John Robinson, its pastor, had remained with a portion of the members at Leyden, expecting at the proper time to join their associates in this country. Mr. Robinson died, however, before his hopes could be realized (1625), and the church had no ordained minister for eight or ten years. William Brewster, the ruling elder, however, performed most of the duties excepting administering the ordinances.

That Providence in whom they trusted had indeed appointed the time and the place for the great undertaking in which these brave men and women were engaged, though he did not divest it of diffi-

culties. Great trials and tribulations were yet to be encountered. From exposure and want half their number died during their first winter in the wilderness. But as time went on, better days followed; industry was organized, trade was developed, accessions of good and true men came from Leyden and from England, and the great problem of a new government was successfully wrought out and demonstrated.

CHURCH AT SALEM.

The Puritan settlements in Massachusetts Bay began in 1623—first of a colony at Cape Ann under the superintendence of Roger Conant and the pastoral care of Rev. Mr. Lyford, but not meeting with success it was removed to Salem in 1626, where it became permanently located. John Endicott was elected the first governor. A church was soon established. In England they had been true to the National Church and despised Separatism, but in this free land, unconstrained and left to their own choice, they adopted the Congregational polity. Rev. Samuel Skelton was chosen pastor. They even exceed all previous Congregational usage by inviting the church at Plymouth to send delegates to participate in the formal organization of the church and the ordination of its minister. The Plymouth delegation, with Governor Bradford at their head, were present, though delayed somewhat by unpropitious winds, and offered their fraternal salutations of “All prosperity and blessed

success unto such good beginnings." With the Puritans as well as the Pilgrims, religion was the basis of civil as well as ecclesiastical government.

ARRIVALS FROM ACROSS THE SEA.

Great additions were made to the Massachusetts Colony in 1629-'30, among them Governor Winthrop with a fleet of eleven vessels with several hundred persons, representing all occupations, and "skilled in all kinds of faculties needful for the planting of a new colony."

The first company of one hundred and forty were organized as a Congregational church before leaving England. Upon their arrival in America, in 1630, they settled in Dorchester, choosing Rev. John Maverick pastor and Rev. John Warham teacher. A Congregational church also formed at Charlestown with Rev. John Wilson as teacher, and one at Watertown with Rev. George Phillips as pastor. In 1631 a part of the Charlestown church, including Governor Winthrop, removed to Boston. In 1631 also arrived Rev. John Eliot, familiarly known as the "Apostle to the Indians." He was born in England in 1604, educated at Cambridge, England, and settled in Roxbury, Massachusetts.

Before 1636 nine churches had been formed, and within twenty years from the landing of the Pilgrims, thirty-five churches had sprung into existence, twenty-nine of them within the limits of what is now Massachusetts—all of the Congregational order.*

* Outlines of Congregationalism, by Huntington.

FELLOWSHIP.

Huntington says of Congregationalism, that "transplanted from the Old World to the New, it at once began to lose its foreign peculiarities and to take on a distinctive American character. Separatism and Puritanism, the two types of non-conformity which met in New England, finding there no obnoxious system to conform to or separate from, dropped the tone of denial and cultivated what was positive in their own systems. For the same reason they ceased to antagonize one another. The Pilgrims had regarded the Puritans as compromised with sin by their fellowship with the Established Church. The Puritans had regarded the Pilgrims as schismatics and apostates for seceding from that church. But the church being out of the question, they found much in common. Both repudiated the Prelacy. Both demanded purity in the church and godly fidelity in the ministry. Both maintained the supreme authority of the Scriptures. The Pilgrims taught the Puritans some lessons in church democracy; the Puritans taught the Pilgrims a new application of the principle of church fellowship."

EDUCATION AND CULTURE.

The religion of our forefathers was of that type that invited light and education, and their laws were directed to this end. Common schools were established in all the towns and appropriations were made for their support, and schools of high grade

were not long delayed. Thus, in 1636, only sixteen years from the landing of the Pilgrims at Plymouth, the General Court of Massachusetts appropriated four hundred pounds sterling to found "a school or college at Cambridge." The income of the Charlestown Ferry was also devoted to this enterprise, and every church was required to contribute twelve pence or a peck of corn. In 1638 Rev. John Harvard, a non-conforming clergyman of England, who had been in this colony about one year, left at his death half of his whole property (some seven or eight hundred pounds) and his entire library of some three hundred volumes, to this institution, which was, therefore, named for him. A printing press was established in Cambridge in 1639. Its first publication of importance, and the very first of American books, was a metrical version of the Psalms, known as "The Bay Psalm Book." Congregationalists have always recognized the importance of culture and an educated ministry, and they have been distinguished as the founders and supporters of schools, colleges and theological seminaries.

In its principles, Congregationalism is remarkably unsectarian and liberal, and in its development has closely identified itself with increased liberty of thought and with the practical union with men holding different views and tenets in common works of philanthropy and beneficence, at the same time the churches which are generally known as Congregational, hold firmly to positive and evangelical views of truth.*

* Johnson's Cyclopædia.

Thus we have traced, in the briefest manner, the early history of Congregationalism.

Since the Plymouth settlement great changes have taken place. Churches and sects have multiplied and creeds and opinions have been modified. Barry says: "Out of this conflict of Puritan intellect has sprung the spirit of toleration which is shedding abroad its beneficent influences, and a warmer and a more comprehensive Christian charity is not only weaving into kindlier union the various branches of the great Christian church, but is extending its roots through all grades of society, prompting philanthropy to succor the needy, reform the vicious, instruct the ignorant, relieve the oppressed, lift up the down-trodden, the outcast and despised, and infusing into the great heart a more vigorous life, which will hereafter, we doubt not, lead to still nobler attainments in the diffusion of intelligence, civilization, and the yet inexhausted blessings which the gospel has in store for the world as it becomes better fitted to receive and enjoy them."

New England was the early home of Congregationalism, as will be seen, but as the vast prairies of the West and Northwest have been opened up for settlement, New England enterprise has been conspicuously manifested in the establishment of wholesome laws and advanced principles of civil and religious light and liberty, so that at the present time more than half of the Congregational churches in the United States are west of the Hudson River.

The total number of churches of this order now in the United States, according to the "Congregational Statistics for 1888," is 4327; number of Con-

gregational clergymen, 4050, while the members number 440,325.

The theological seminaries of the denomination are as follows:

Andover Theological Seminary, Andover, Mass., opened 1808.
 Bangor Theological Seminary, Bangor, Me., opened 1816.
 Chicago Theological Seminary, Chicago, Ill., opened 1858.
 Hartford Theological Seminary, Hartford, Conn., opened 1834.
 Department of Theology in Oberlin College, Oberlin, O., opened 1835.
 Pacific Theological Seminary, Oakland, Cal., opened 1869.
 Yale Divinity School, New Haven, Conn., opened 1822.

The societies chiefly under their direction are :

The American Board.
 American Home Missionary Society.
 American Missionary Association.
 American Congregational Union.
 Congregational Sunday-School and Publishing Society.
 American College and Education Society.
 New West Education Commission.

The colleges in the United States under Congregational auspices, are :

Amherst College, Amherst, Mass., founded 1821.
 Beloit College, Beloit, Wis., founded 1847.
 Bowdoin College, Brunswick, Me., founded 1802.
 Carleton College, Northfield, Minn., founded 1867.
 Colorado College, Colorado Springs, Col., founded 1874.
 Dartmouth College, Hanover, N. H., founded 1770.
 Doane College, Crete, Neb., founded 1872.
 Drury College, Springfield, Mo., founded 1873.
 Illinois College, Jacksonville, Ill., founded 1830.
 Iowa College, Grinnell, Ia., founded 1848.
 Marietta College, Marietta, O., founded 1835.
 Middlebury College, Middlebury, Vt., founded 1800.
 Oberlin College, Oberlin, O., founded 1833.
 Olivet College, Olivet, Mich., founded 1858.
 Pacific University, Forest Grove, Ore., founded 1854.
 Ripon College, Ripon, Wis., founded 1853.
 Rollins College, Winter Park, Fla., founded 1885.
 Tabor College, Tabor, Ia., founded 1866.
 Vermont University, Burlington, Vt., founded 1800.
 Washburn College, Topeka, Kan., founded 1863.
 Whitman College, Walla Walla, W. Ter., founded 1882.
 Wheaton College, Wheaton, Ill., founded 1860.
 Williams College, Williamstown, Mass., founded 1793.
 Yale University, New Haven, Conn., founded 1701.
 Yankton College, Yankton, Dak., founded 1882.

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